MISSIONARY HORIZONS

SEPTEMBER, 1957

H. Armstrong Roberts Photo

MISSIONARY HORIZONS

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The Calling of the Church

ALL churches and Christians are involved, whether they recognize it or not, in the racial and ethnic tensions of the world. But it is in communities where segregation prevails that they face the plainest difficulties and the most challenging opportunities; for such segregation denies to those who are segregated their just and equal rights and results in deep injuries to the human spirit, suffered by offender and victim alike.

The great majority of Christian churches affiliated with the World Council have declared that physical separation within the church on grounds of race is a denial of spiritual unity, and of the brotherhood of man.

—*Evanston Report*

Second Assembly of the
World Council of Churches

Statement On Desegregation

From the Report of the Committee on Temperance and Social Education Adopted by the 1956 General Assembly of the United Presbyterian Church

WE believe the United Presbyterian Church has always believed in the integration of the races. Therefore, in these days when this issue is astride the conscience of the nation we love, we reaffirm our first principles:

1. That God hath made of one blood all nations for to dwell upon the face of the earth.
2. That He is no respecter of persons.
3. That men are created equal and meant to live together in a love that means equality of opportunity and privilege.

In the light of these principles we thank God that the laws of the land have made segregation illegal in education.

Furthermore, believing that segregation is a violation of the Gospel of Jesus Christ we hereby recommend that the Ninety-Eighth General Assembly adopt the following resolutions:

1. That local congregations minister to their own immediate communities, regardless of race, color, national, economic or cultural background, win each person to the Lord Jesus Christ and offer full membership and fellowship to all.
2. That all Church-controlled and Church-related institutions extend their ministries to all qualified persons without prejudice to race or cultural background.
3. That boards and agencies of the Church make appointments to staff positions and other employment opportunities in conformity to this principle of integration.
4. The boundaries of presbyteries accord fully with the principle of integration.

CHRIST, THE CHURCH, AND RACE
The above books are but a sampling of Friendship Press publications stimulating constructive thinking about race relations. Obtainable from the United Presbyterian Book Store. For prices see page 58.

Missionary Horizons

Vol. LXXI September 1957 No. 1

The Truth About Race

INTRODUCTION TO THE 1957-58 INTERDENOMINATIONAL STUDIES

MRS. JOHN W. BAILEY, Coal Valley, Illinois

Do you know Friendship Press?

This is the publishing name of the Joint Commission on Missionary Education of the National Council of Churches. It publishes missionary material cooperatively planned and used by 28 denominations — our denomination included.

For 1957-58, it presents a year of challenge in its study books on "Japan" and "Christ, the Church, and Race." We can follow its slogan: "Widen your world with Friendship Press books."

For many years Dr. Charles W. Englehart was a missionary in Japan. He has written the basic text—*Cross and Crisis in Japan.*

Norman Young Pritchard and his wife, Marianne Nugent Pritchard, in *Ten Against the Storm* recount the life stories of valiant Japanese Christian leaders.

There are also excellent books for seniors, older youth, and children as well as drama, choral readings, filmstrips and a movie—*Younger Brother.*

For the home study, Liston Pope, dean of the Yale University Divinity School, has written the basic text—*The Kingdom Beyond Caste.*

Robert Root in *Progress Against Prejudice* brings us the heartening story of what is being done and what has been accomplished.

Dr. Benjamin E. Mays, president of Morehouse College in Georgia, writes *Seeking to Be Christian in Race Relations,* a readable and powerful book.

Ruth Douglas See shows us the way in *What Can We Do?*

Ethel Alpenfels, a well-known anthropologist, demolishes myths and superstitions with an array of facts in *Sense and Nonsense About Race.*

The Broken Mask, a movie, helps us to see both sides of the race problem.

Mrs. John W. Bailey, formerly a missionary to Egypt, taught the home mission study course at the 1957 Winona Summer School of Missions. She served as First Vice President of the WGMS Convention in 1956.

THE HOME STUDY: CHRIST, THE CHURCH, AND RACE

MRS. JOHN W. BAILEY

AS ONE STUDIES these books and reads the daily papers and current magazines one feels that there is too much talk and too little action on the topic "Christ, the Church, and Race." It is really a laboratory subject. We must *work* at it and advance "on our knees" in prayer.

Why not make a scrapbook, culling from daily papers and magazines news, articles, and poetry, looking especially for the encouraging things? You will be surprised how much you can find.

Our daily prayer should be, "Lord, show me what I can do to make living pleasanter and more Christian for the minority groups in my community. Teach me how to be a good neighbor."

The home theme is especially pertinent since the Supreme Court of the United States handed down its decision on school desegregation, May 17, 1954. More is involved than the question of whether children of different skin tones shall be taught side by side.

As a small boy, Liston Pope, author of *The Kingdom Beyond Caste*,[1] had a Negro nurse. He grew up in the South "where race relations are the very stuff of daily life." His adult residence has been in New England, with its comparatively indifferent attitudes. He has traveled widely in Africa, and especially in South Africa; in most of the non-Communist countries of Asia; in Australia; and in the nations of Western Europe.

In his introduction he says, "Issues of race lay rather dormant from the abolition of slavery until the rise of Nazi Germany. White dominance of most of the world was an established fact; however deep or widespread the resentment on the part of non-white peoples, explicit protests were fairly rare and generally localized."[2]

In 1914, about 750 million people of darker skin were living under the colonial rule of nations predominantly white. In 1956 about one fifth of these former subjects were still governed from abroad. Most of them were in Africa where the movements toward independence were gaining rapidly in many places. "Within half a generation," according to the author, "an imperial system that had required several hundred years to build had been all but liquidated. In long perspective this may be regarded as the most significant revolution of our age. Its implications for the future are only beginning to be apparent."[3]

A well-known church leader who went to visit Gandhi in his Ashram in India was welcomed with the question: "How are all the outcastes in your country?" This shocks us! Caste in the United States? Oh, no! That is the way the rest of the world looks at our segregation.

Pope says: "Caste represents an attempt to freeze various levels of status, opportunity, and privilege in a society . . . The submerged caste is always regarded as inferior and is literally submerged: its ceiling of privilege must be lower in certain respects than the floor of the dominant group . . . There may be classes within each caste . . . But the caste line itself is regarded as inviolable . . . racial barriers tend to be movable screens rather than stationary walls, though racists usually consider them inexorably a part of nature."[4]

[1] Liston Pope, The Kingdom Beyond Caste. New York, Friendship Press, Inc., 1957. Quotations by permission.

[2] Ibid., p. xv.
[3] Ibid., p. xv.
[4] Ibid., pp. 52-53.

The only class lines that Jesus recognized were vertical. "The incisive mind of the new Teacher from Galilee, who was great in his simplicity, thus lined up society. The only lines he ever drew were vertical, between the good and the bad, the sheep and the goats. No horizontal lines for Him, separating men into upper classes and lower classes. He set humanity in two camps, the wicked and the godly."

After all and after all
Since ever the world began
Just two have lived, and two have died,
In lowly mien, in lordly pride,
The rogue and the honest man.

After all and after all,
The classes are but two;
And both are rich and both are poor,
And both still know, as they knew before,
The things they ought to do.

After all and after all,
Escape it you never can;
Only the choice of one have we,
And you must be and I must be
A rogue or an honest man.

James Randolph Stidman

Pope says, "A minority often builds up its own sense of group pride, sometimes defensively and sometimes militantly . . . If every church in America invited any sincere Christian to join in its worship, without any barrier of race or color, it is unlikely that patterns of church attendance would change greatly for many years. But the attitudes of many people toward the churches and of the churches toward themselves would change profoundly."[5]

"The cost of prejudice to individual personalities is beyond all measurement. It is obvious that it thwarts aspirations and often produces bitterness in those against whom it is directed. But it also can pervert and distort the personality that is prejudiced . . . Generous impulses are often frustrated, and kindred but exaggerated prejudice in others can lead to results that cause a sense of guilt and shame."[6]

[5]Ibid., p. 49.
[6]Ibid., p. 51.

"Judged before the Civil War by his qualities as a slave, the Negro was henceforth to be judged for decades by his ability to adjust to second- or third-rate conditions of life: to inferior wages, houses, schools, hospitals, railroad cars, hotels, hospital service, recreational facilities. Waiting rooms in railway stations had to be separate; so did ticket windows, toilets, and even cemeteries. Deprived of equal status and opportunity, the Negro in the South developed a complicated psychological mechanism to combine obsequiousness and the shreds of his integrity."[7]

In spite of discrimination the Negro has continued to make progress. In 1953-54 there were 46,343 Negro students enrolled in colleges. By 1940, there were 12 American cities with more than one hundred thousand Negroes. Nine of these were outside the traditional South. Negro players have been admitted to the big leagues. Dr. Ralph Bunche has achieved one of the highest positions in international affairs, and has been awarded the Nobel Peace Prize. Marion Anderson became a member of the Metropolitan Opera. Lawrence Clifton Jones has become a beloved and well-known figure as "The Little Professor of Piney Woods." How one thrills to the poetry of James Weldon Johnson, Countee Cullen, and others. Negroes have been admitted into national fraternities. Segregation in the armed forces has been eliminated. In 1954, Washington, D.C., abolished segregation in schools, theaters, restaurants, and playgrounds.

Supreme Court decisions since 1940 have established the following principles: Negro teachers shall receive equal pay for equal qualifications and work; the right to vote in primaries shall not be restricted on grounds of race; segregation may not be used in interstate railroad dining cars or even on local buses; restrictive covenants in deeds of property shall not be enforceable in Federal Courts; a state is obliged to furnish to qualified applicants a gradu-

[7]Ibid., p. 61.

ate or professional education really equal to that available for whites; segregated treatment of a student after admission is unlawful; segregation in public schools, parks, playgrounds, and golf courses is unconstitutional.

Gunnar Myrdal was called from Europe some years ago to make an unbiased study of the American Negro. He called his study *An American Dilemma,* believing that the gap between "the American Creed" of freedom and equality on the one hand and the actual practices in American race relations on the other comprise the dilemma.

He thinks that if America in actual practice could integrate the Negro into modern democracy, all mankind would be given faith again, and that America would have a spiritual power stronger than all her financial and military resources—the power of the trust and support of the good people of the world. America is free to choose whether the Negro shall remain her liability or become her opportunity, he maintains.

To quote again from Dean Pope, "Segregation means the enforced separation of racial groups . . . It . . . involves discriminatory treatment—that is, the limitation of opportunities and achievements for the segregated group . . . equality is always denied in the distribution of privileges. . .

"Integration calls for a society in which an individual is free and has equal opportunity to make the most of his life and to participate in the direction of the affairs of the society . . . he will continue to have equality of access to the general privileges of the society—the franchise, jobs, educational opportunities, cultural and religious activities. . .

"There can be no doubt about the choice a democracy must make as between a policy of segregation and one of integration. The first violates both the central values [liberty and equality] underlying and inspiring a democracy. The other is aimed at the realization of both as fully as possible."[8]

"Opportunities for personal participation in the movement toward better race relations vary greatly, of course, but there must be few persons who cannot find some way to contribute . . . The place to begin is in one's own personal relationships and in the circles, especially the voluntary groups, in which one moves."[9]

Incrimination and recrimination get us nowhere. None of us is guiltless. It is easy to look over the fence into a neighbor's back yard and ignore the mess in our own.

Someone has said that when we pray "Our Father" we acknowledge the brotherhood of all mankind.

Let us make our theme song:

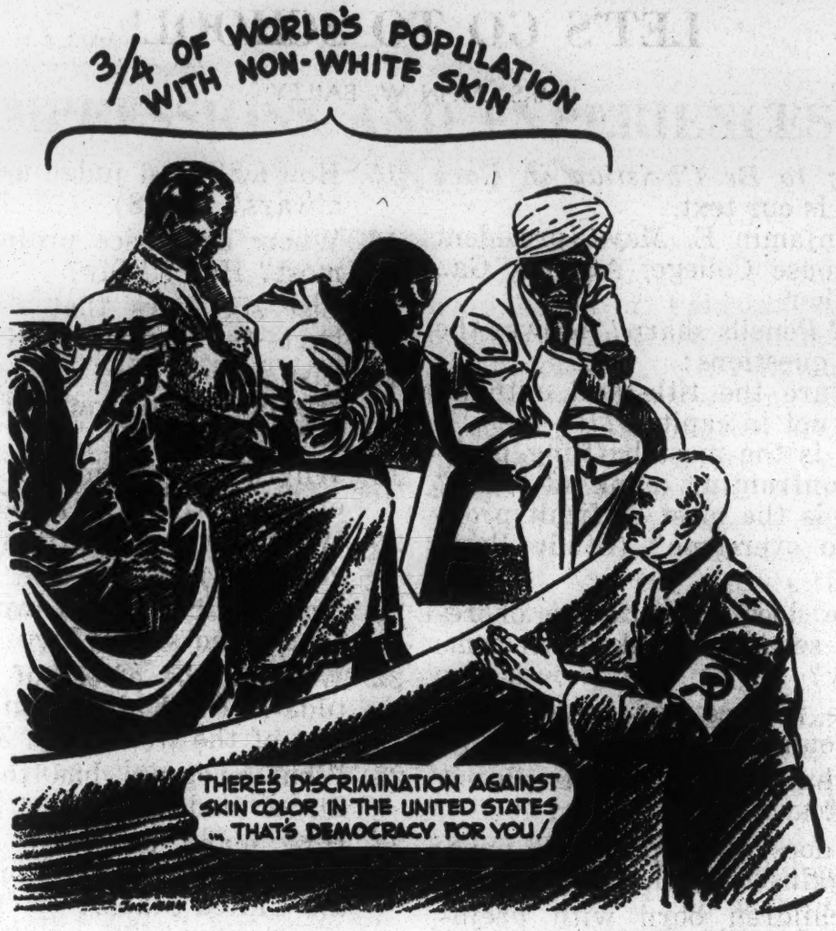
"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

Join hands, then, brothers of the faith
Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me."

[8]Ibid., pp. 80-83.
[9]Ibid., pp. 102-103.

Program material for October meetings on "The Truth About Race" is found on pages 1-8. The topics listed in the Program Calendar *have not been treated in separate articles but are incorporated in the main article concluded on this page. It is hoped that, instead of depending on reviews presented in the magazine, program leaders will go directly to the interdenominational mission study books for source material. Additional suggestions for developing both October and November programs are offered on page 58.*

VERY INTERESTED AUDIENCE


3/4 OF WORLD'S POPULATION WITH NON-WHITE SKIN
THERE'S DISCRIMINATION AGAINST SKIN COLOR IN THE UNITED STATES ... THAT'S DEMOCRACY FOR YOU!

Religious Drawings, Inc.

WHO'S WHO

In connection with our topic "Christ, the Church, and Race," why not try a *Who's Who?* What do you know about these people? What contribution have they made to society? Add to your list.

Ralph Bunche
Rosa Page Welch
Paul Robeson
Joe Louis
Roland Hayes
Booker T. Washington
Juliette Derricotte
Mordecai Johnson
Mattiwilda Dobbs
George Washington Carver
Walter White
Mary McLeod Bethune
Howard Thurman
Benjamin E. Mays
Jackie Robinson
Albert Einstein
James Weldon Johnson
Countee Cullen
Roy Campanella
Langston Hughes
Karl Marx
Lawrence Clifton Jones
Jesse Owen
William Lloyd Imes
Marian Anderson

DEFINITIONS

Why not try some definitions? Make your own.

prejudice—"being down on what you are not up on."
the church—a community of believers, a distinctive fellowship
intolerance
segregation
integration
minorities
caste
racial brotherhood
Uncle Tomism
mongrelization
apartheid

—*Mrs. John W. Bailey*

LET'S GO TO SCHOOL!

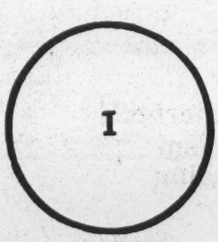
MRS. JOHN W. BAILEY

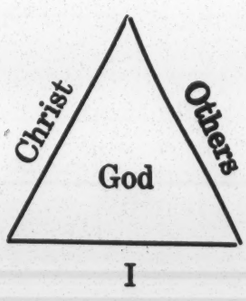
Seeking to Be Christian in Race Relations is our text.

Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., is the author.

All set? Pencils sharp? Answer the following questions:

1. Why are the title and author's name not in capitals?
2. What is the most baffling problem confronting mankind today?
3. What is the most difficult problem to overcome? (Study Preface.)
4. Where does the practice of religion seem to break down completely?
5. Where is race and color prejudice found?
6. In what two countries is it worst?
7. How does racial prejudice operate against the victim?
8. Are children born with prejudice?
9. How is it possible for races to live together in harmony and justice? Give Scripture for your answer.
10. What is the cardinal sin of mankind?
11. How are we prone to look at the world? (p. 18)
12. Name four feelings we should have toward God. Discuss them.
13. When does one love his neighbor as himself?
14. List the great social evils (p. 24). What am I doing to alleviate them?
15. How will God judge us now and always? (p. 28)
16. Whom does race prejudice hurt most? How? Why?
17. List six ways that segregation hurts the segregated. (p. 34)
18. List seven ways in which discrimination degrades the segregator.
19. Why is segregation on the basis of color wicked? (p. 35)
20. What are the objectives of segregation? (p. 37)
21. How are both sides injured in a segregated society? (p. 38)
22. What is the effect of our attitude in the United States on the rest of the world? (p. 39)
23. What progress has the United States made in the last 20 years?
24. How many people in Asia are sensitive to the race problem in the United States? (p. 41)
25. List the Negroes or Ethiopians in the Old and New Testaments. How does each one enter into the story?
26. Explain superiority and inferiority.
27. What is the attitude of the World Council of Churches on segregation? Why? (p. 49)
28. What should the church do about obviously unjust laws? (p. 54)
29. Why do people keep the world in confusion and chaos? (p. 60)
30. Which is your world—I-centered or God-centered?





Mission Travelogue

IMPRESSIONS AND EXPERIENCES OF PAKISTAN

ELIZABETH LIGGITT, Philadelphia, Pennsylvania

I want to bring warmest greetings to you from Virginia and Jim Brown and others of your missionary friends in the Punjab. During my visit of two weeks with them, I found them all well and busy and anxious to hear about their friends here at home.

I'd be rash indeed if I tried to explain and describe the activities of our Mission work in Pakistan after a two-week visit. But perhaps I can share just a few of the impressions and experiences I had during those days.

As the plane came in across the Arabian Sea from Iran and lowered to land in Karachi, I was amazed at the barrenness of the earth below. I knew the Punjab farther north was farm land but I wasn't prepared for the overwhelming brightness and hot sand of the Sind Desert on which Karachi borders. Friends of Virginia met me and I was fortunate to have a driver who knew his way around as we left the airport. The streets are crowded with every sort of traffic complication—automobiles, buses, bicycles, horse-carriages, colorful donkey carts or tongas, herds of water buffalo, slow-moving camel carts, human-drawn wagons, and pedestrians of every type wearing clothes of every description. Karachi is a relatively modern town but close beside the rather well constructed buildings and homes are clusters of filthy huts showing the great refugee problem that this new country has been facing.

Most of you know that it is just 10 years since the British withdrew from the peninsula of India, and the Hindu nation of India and the Moslem nation of Pakistan came into being. When those boundaries were set, peoples of both religious groups had to be relocated and the after-effects of this partition are still evident a decade later. The refugee camp outside Karachi with its hundreds of shacks made of mud, cardboard, plywood, and any available material was the most pitiful sight of my trip and the smell of filth and debris surrounding the area is beyond description.

I stayed overnight in Karachi and late the next afternoon had a three-hour flight to Lahore where the family met me. It was a wonderful reunion after four and a half years and we were so busy talking I wasn't much aware of the surroundings as we drove the 40 miles north from Lahore to Gujranwala.

To interrupt with a few statistical facts, Pakistan has a population of 76 million and is comprised of two parts, West and East, separated by India between. West Pakistan, where the United Presbyterian Church works, touches Afghanistan and Kashmir in the north and sprawls south and west to the Arabian Sea. The north is rugged and mountainous, the central portion fertile fields, and south is barren desert. There are three well-defined seasons — winter, summer, and the rainy season. The winter is cold but generally dry. The summer starts in mid-April and temperature in the plains may reach 120 degrees. Between July and September, the monsoon provides an average rainfall of 15 inches in the plains to about 60 in the hills.

Our particular interest is in the north-central Punjab province. When partition came, part of this area became India though most remained in

Miss Elizabeth Liggitt is a sister of Virginia Liggitt (Mrs. James D.) Brown, wife of the principal of Gujranwala Theological Seminary in Pakistan.

Pakistan. Thus, today we have some of our missionaries living and working in India but most of them across this recently created boundary line in Pakistan. The Punjab, a picturesque land of five rivers, which is what the word means, is an agricultural province. It has an elaborate canal-irrigation system which keeps the land fertile but also brings some of the disastrous floods during the rainy season.

Our early missionaries had a great deal of foresight in acquiring property and the mission grounds are ample for the needs of the community. By Pakistani standards, the mission homes are large and comfortable. By American standards, you'd find them lacking in the everyday comforts that we perhaps consider necessities. They are one-floor, rambling houses built of brick or cement and the interior walls are white-washed about every other year. Ceilings are extremely high with the hope of giving some small relief in the very hot weather. There is water piped into the bathrooms but a portable wash basin is a necessary item. After the water is heated to a slightly warmer temperature, baths are enjoyed in the old galvanized wash-tubs our grandparents used. There is a convenient drain in the floor of this room which is used as a disposal. Beds are made of heavy braided rope which supports a thin mattress and I understand from one like my brother-in-law who was born and reared in India, they are much more comfortable than our inner-spring mattresses. That *could*, however, be a matter of opinion.

My choice of December as a month to visit the Punjab was about ideal from weather standards. The rainy season, which is the peak-time for malaria, had just been completed. The temperature was cool and comfortable, far removed from the days of 110 and 120 which can be experienced in the summer. During my visit, if the sun was shining, the temperature would reach about 70 in mid-afternoon. Then at night it would drop to about 40. The interior of the homes, without any central heating, remained cool and we had the strange experience of enjoying the outdoors and then putting on coats when we came inside. The small sitting-room was heated with a wood-stove both morning and evening for our meals, while lunch was enjoyed out in the sun on the screened porch. It was very cold sleeping at night and I finally found my best arrangement to be a pair of flannel pajamas with a sweater, woolen socks, wool scarf around my neck, and a hot water bottle clutched at my side. The rest of the family seemed better adjusted to those cool nights but I've become far too accustomed to the warmth of our American bedrooms. But the days were *most* comfortable and the flowers on the mission grounds, particularly the poinsettias, were beautifully in bloom.

Since most of the time I visited was during the Christmas vacation for the Seminary, I didn't see much of that institution in actual session. I did meet several of the students, however, and most of the professors. Dr. Wilbur Christy and Jim are the only two Americans on the staff while the others are Pakistanis. One of the chief concerns at the moment is the completion of a new seminary building on the mission grounds. The building will contain a chapel, study hall, and library for the students. It is small compared to our institutional standards but after seeing the bricks hauled in load by load on donkey backs and the slow machineless technique of construction, one can appreciate the problems involved. Jim has never had any architectural training and yet he is supervising the job. It was a familiar sight to see him with his folding pocket ruler checking the accuracy of each day's labor and progress. Before breakfast every morning, he was at the building to check in the workmen and give instructions. All this in addition to teaching classes, guiding the administrative routine, helping solve individual students' problems, and an-

Gujranwala Seminary Nursery School. Children are holding up plastic cups for a drink of milk.

swering the many requests that constantly are brought to the missionary's door. I truly realized that an individual has to be able to cope with every type of situation in his role as a missionary.

The majority of seminary students are married and in recent years an effort has been made to give their wives some instruction also. Since most of the couples have one or more children, it has been Virginia's responsibility to organize and conduct a nursery group each morning for the babies and pre-school children while their parents are in classes. I visited this small building adjoining the students' quarters where about 30 children were singing and playing together. Contrasted to the average village child I saw living in poverty and playing in the constant filth surrounding his home, these little ones were experiencing the Christian love and charity that our Mission tries to teach. Most of their clothing came from mission boxes, their powdered milk from Church World Service, but their smiles from direct kindness and love shown by our missionaries and the Bible Women who help them.

I saw particular evidence of evangelistic work through my contact with Miss Louise Scott. Her home is in Gujranwala also but much of her time is spent in camping trips visiting from village to village. She takes with her several trained Pakistani Bible Women and together they work in the villages learning of Christ. I couldn't help but think of the personal problems and difficulties that must arise in such a life. The Christmas dinner for the whole mission compound was enjoyed in the home of Louise Scott and Marian Peterson while I was there and though Miss Scott seemed weary from her last village jaunt, she was also most happy and contented in the work for Christ that was hers.

Because of a mild bout with an illness common to visitors in the East, I had the opportunity to personally appreciate the services of our Sialkot Hospital. I can't too well de-

scribe the buildings or surroundings of our Mission in Sialkot but I can testify to the treatment that is given and I'm sure that's the important thing. Dr. Orval Hamm is our doctor there now. "Hamm," by the way, is an unfortunate name in a country which avoids pork and all pork products. Notwithstanding, Dr. Hamm is young, energetic, and most gracious in his manner. We arrived in the hospital and Virginia recited symptoms while he was attempting to finish his lunch. Diagnosis was given, he left for a brief time to perform two operations, and was back to resume my treatment without seeming to have upset any regular routine of duties. He is assisted by Betty Turner and Evelyn McKelvey and native nurses whom they train. Every time I saw Betty Turner she was running at full speed and I understand that is her normal pace. The hospital seemed much like the institutions in our own country, perhaps not so elaborate, but definitely filling a much needed role in the community.

Our missionaries have always found it to be a problem when crossing the border from Pakistan to India and most of them find it necessary because their children go to school in the United Province in North India. The Woodstock School at Landour which my three nephews attend is a well-established American boarding school which has been training children of the missionary families for more than half a century. Since partition came, it has been a trouble and trial to have the children cross the border every time they go to and from school. It is a source of worry, also, for the parents to be separated from their children and in a different country.

Thus, a new school is being organized in Murree in northern Pakistan. Murree is a hill station situated nearly 8,000 feet above sea level. It's far enough removed from the heat of the plains to be healthful most of the year and an ideal spot for this new boarding school for the children. I

A lovely forest trail in Murree Hills

met Evelyn and Don Calderwood who arrived in Pakistan last October and recently began at the school in Murree. Don just graduated from Pittsburgh-Xenia Seminary and Evelyn is a home economics teacher. Both are attractive young people, very likable, and quite eager and anxious for the job ahead. They are starting with the younger school grades and will probably have about 40 students in boarding.

One of the most interesting days of my visit was spent at the wedding of a young seminary student in a town about 50 miles away from Gujranwala called Hafizabad. This young minister whose name is Backsheesh was marrying a teacher in one of our mission schools whose name is Sosann. Their families are both Christian but the wedding, as is the custom of the country, had been arranged largely by the parents. The two had met each other but had probably never been alone together. If any of you have seen *Cinerama* you can visualize the event. The groom arrived at the bride's home riding a horse in a procession led by a strange-sounding six-man brass band. He brought with him a trunk

containing the bride's clothes and not until his arrival did she start getting dressed. The wedding was scheduled for 11 A.M. and it was after 12 o'clock when the couple took their place in the church. You soon learn that Pakistanis never hurry, time is unimportant, and it was not at all strange that the wedding events occupied practically the whole day. The ceremony in the church, I understand, was very similar to ours though, as it was conducted in Urdu, I could only try to follow it. Even at the reception afterwards, it was the groom who took the important role and though the bride was attractive in her gown, her head was bowed throughout the whole day and she was very quiet, as befits the usual role of a bride in Pakistan.

The young couple left that night to visit for several days in the home of the groom's family and then would have a brief time together before going to the little village where Backsheesh was to be minister. I saw that village and the little two-room brick house where they would be living. I was impressed also with one fact that I don't think we at home can fully appreciate. These young people were both educated, could speak some English besides their native tongue, had become acquainted with what we call the finer ways of life, had known some conveniences, and yet they were returning to a village where habits and modes of life are still generations behind. Besides facing a large and hostile Mohammedan group of villagers as they attempted to preach Christ and shepherd a small weak church, they were giving up an opportunity for their own personal gain and betterment in a growing country. Pakistan is young and an educated individual can find a government or business job to really push himself ahead. Yet these young people who could find material gain and relative ease and comfort were returning to the poverty and distress of a village to preach and to live for Christ. Our Seminary in Pakistan is not large and we must pray that more of the Christian young men in the country may be willing to sacrifice their own lives seeking to help their own people. A Christian minister in the villages of Pakistan is one who has truly given up much to follow Christ.

Missionaries often come home with the story of an individual who has given up his home and lost all his friends because he has accepted Christianity. I had tea in the home of just such a person, Abraheem. He spoke no English so most of his story came through Virginia. Over five years ago he appeared on the mission compound with some other students who had questions concerning Christianity. Abraheem seemed immediately interested and kept coming back to hear more about Christ. A genuine devotion slowly developed until one day he asked to be baptized. Knowing it would mean trouble at home, he requested a job on the compound for a while. When his family realized his intention, they coaxed, threatened, and a brother finally appeared to use force. Abraheem was physically larger than his brother but witnesses said he refused to strike back and was badly beaten before the encounter ended.

It was decided best to help him leave the area and he went south to Karachi where he obtained a job and became active in a Methodist Church. A few days before I arrived in Pakistan, Abraheem had returned to Gujranwala with his wife and baby. He has a small two-room brick house on the mission compound and is assuming the job of instructor in the Boys' Industrial Home, which is also located on our compound. He left a much higher paying job to come back to Gujranwala but he appeared happy and thrilled to be back in our mission again. I don't know whether his family knows he has returned or whether there has been any reconciliation, but the happiness of belonging to Christ was never so clearly revealed as it was in the face of this young Pakistani.

Pakistan today is the largest Muslim country in the world. Nearly 86 per cent are Muslims while the re-

mainder of the population are Hindus, Christians, Parsees, or Buddhists. Considered from the Christian missionary standpoint, Islamic lands are undoubtedly among the most difficult fields of the world.

Mohammed took the Arabian tribal organization, to which each member owed absolute devotion, and enlarged it into the great brotherhood of Islam. Islam is considered one body and no member is allowed to leave the body any more than a finger, for instance, could leave the physical body. If any individual does break away, the body considers this member dead. The individual who openly renounces Islam is breaking what are regarded as the most sacred ties of family, tribe, nation, and religion.

From the human standpoint, the work of a few Christian missionaries in the Moslem world seems hopeless indeed, if success in mass conversion is judged as the criterion. The outlook for the Christian Church in Moslem lands is quite as hopeless as the outlook for a few disciples who without organization, financial help, or political backing faced the paganism and the power of the Roman Empire. Yet who can deny their mighty results? They began and carried on their task in the power of God, not in their own power.

In a similar way the effect of a few Christian missionaries in Moslem lands in the past century has been astounding. They were pioneers in education; they started the first hospitals and introduced modern medicine and surgery. They have carried on great campaigns of relief and have served people of all races and creeds in these countries, in the name and in the spirit of Christ. More important than this, through the preaching of the Gospel, Protestant Christian churches have been founded. Members of these churches are relatively few, but they are a foundation, and to build upon it they need the continued support and fellowship of Christians in other countries.

Perhaps some of you have heard the declaration of a Moslem woman to one of our missionaries, "Your prophet, Jesus Christ, has done so much more for your women than our prophet has done for us. If Jesus were our prophet, how we would love him."

Another Mohammedan woman who could not read nor write, only listen to the Gospel, became a Christian and when asked the reason replied, "If I were lost in the desert and came upon two figures, the one a dead man and the other living, from which one would I ask the way? Now we know that Mohammed is dead and we visit his grave in Medina, but Christ arose from the dead and lives today so I want to ask the way of life from Him."

Our missionaries in Pakistan today do not see any great revival or turning towards Christianity but they are attempting to show the perfect example in Jesus Christ. They are sharing the peace and power found only in the fact that Christ arose from the dead and so gives assurance of eternal life.

The picture that I had of the work in our Mission was brief indeed and the glimpse that I've tried to give you is but a small fragment of the larger story of our work in Pakistan. But in your periods of prayer, I would ask you to especially remember Jim and Virginia and their endeavors in the Seminary, our missionaries and the Bible Women who labor from village to village, Dr. Hamm and the nurses working with him in Sialkot Hospital, Evelyn and Don Calderwood in the new Murree School organization for our mission children, Backsheesh and Sosann as they start their life together serving in a small community church, and Abraheem who has been able to show his love and devotion for Christ regardless of the cost of losing friends and separation from family.

These, with many others of our missionaries and native Christians in both Pakistan and India, are looking to us, their home church, for our help. May we be faithful in remembering them with our interest, our gifts, and our prayers.

NEWS FROM AFAR

The North Sudan

MRS. RIED F. SHIELDS, Associate Editor, Khartoum, The Sudan

MY EVENINGS AT GEREIF

Gereif! A name that I began to hear spoken shortly after my arrival in the Sudan over a year ago. Gereif! Well, what is Gereif? It's a village about five miles from Khartoum, where the Mission operates an elementary school and a night school three evenings a week.

When you are bombarded for the first time with a new and strange language and endeavor to attain even a small understanding of what goes on, questions begin. And you haven't asked many questions about the Arabic language before you find that it's most expressive—Khartoum is called thus because it's shaped like an elephant's trunk, a small rise of ground forming a hill has the appendage of *jebel* for mountain, etc. So came the inevitable question, What does Gereif mean? It means a bank or a beach! Why? Because it's situated on the Blue Nile. And we like to think of Gereif Night School as a bank or a beach—a foothold for Christ to land and become established.

Come with me on my first entrance into this school. It consists of several classrooms, one used for English, one for beginning Arabic, and another for advanced Arabic. It is simply furnished with long benches for seating and long bench-like desks. Gereif is not yet supplied with electricity, so pressure lamps placed on high stools provide light. And in this light, we look into a sea of faces, some shy, some confident, but all friendly and smiling and distinctively different. This is the "handshakingest" people I've ever met and they all come forward to greet you and shake hands.

Gereif Night School, North Sudan

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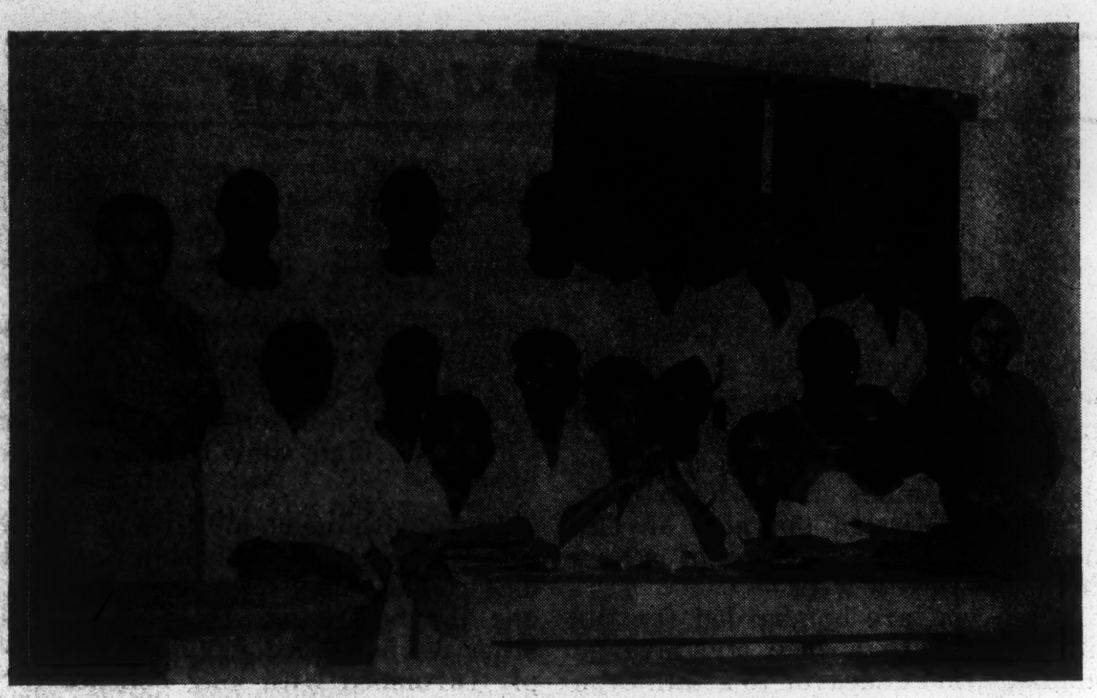

Men and boys at Gereif Night School, Sitt Mary Gebra on left.

My duties were to give reading and conversation to several of the more advanced students in English. I approached this first teaching experience with trepidation but joy, to discover—as I'm sure teachers have discovered, time without end—that you learn more than you teach and that patience and repetition aren't just words in a dictionary. Have you ever tried to explain something to a person in a language that isn't his own? Many times actions aren't enough, objects aren't available, and after I've exhausted all of the simple English words I can recall, I turn in desperation to Miss Aleta Matthews, who brings a light of understanding to their faces with one word in Arabic.

Many of these boys read rapidly, though their pronunciations are weird and wonderful and, for a few, their understanding of what they read comes slowly. But all show such earnestness, and some such progress, that your heart thrills anew at this privilege week after week.

There have been accusations that "my boys" are beginning to speak English with a Southern drawl, and I confess I do see indications of confusion occasionally. A few weeks ago, I kept one of the students repeating "guide" over and over because I distinctly heard an *o* in his pronunciation. I would repeat it for him, but he still couldn't master it until Miss Matthews again came to the rescue. It seems I was "drawling" for him the same imperfection I was trying to correct in him.

The highlight of the evening comes for me when Sitt Mary Gebra, one of our national teachers, brings the Bible story. Such stories are so lovingly and graphically presented that the few words of Arabic I've acquired and the subsequent motions and expressions generally reveal to me clearly the subject matter. The attentiveness and response and remembrance in discussion of former stories from this group of Muslim men and boys undergird our hope that this beach is being claimed for Christ. The seed is being sown and nurtured and your constant and faithful prayers can bring forth the rich increase we long to see for Christ's Kingdom. "With God all things are possible." Matt. 19:26.

A. Katie Turner

SONG FROM THE PRISON

Come with me to Ban Jadid Prison, just 18 miles southwest of El Obeid. Here are a group of Southern young men, of the tribes of Bari, Moro, Azande, Acholi, and a few others as well. They are political prisoners. They took part in the mutiny in the South Sudan in August, 1955. Many of them have been in prison from that time, while others have come more recently. A number of them are on fire for the Lord, and are making a real impact for the Gospel on the lives of their Northern brothers. The Muslim cannot understand how they can be happy, even though they have very hard work to do. Their testimony is reaching the hearts of many of their fellow prisoners, and while there have been no open conversions, yet the attitude toward them has entirely changed since last year. They are now highly respected and trusted.

No one knows what good may come out of all of this, but many of us feel that this is God's way of getting the Gospel into inaccessible places. Before last year, no Christian minister could ever hold services in a Sudanese prison. Admittedly we still speak only to the Christians, but you cannot keep others from listening, and they are getting the Gospel!

The following is the testimony written out by one young man named Christopher. He has had a rather spotty life, as his testimony tells, but on my last trip to Ban Jadid he said this: "I am sure that God sent me to prison so that I could find Him again. If I hadn't come here, I would still be far from Him." Now read his personal testimony:

I called you, brothers and sisters, so that you may know how I turned away from the Gospel of my Lord, and you too.

First, when I became a Christian, I really believed that Jesus Christ died on the Cross for the sake of my sins, and yours as well. He suffered many things in this world to save people from their sins and the second death, which is coming to every one of us who do not believe in Him as true Savior. He said to His disciples that He is "the way, the truth, and the life; no one goes to the Father but by Him." John 14:8.

I said that I had turned away from the Lord because I seemed as a lost article, or a crumbled iron which has been covered by the earth for hundreds of years, or like decayed food that has been rejected by the eater, and was thrown away because it was smelling. Thus one of the dirty animals could not be prevented in getting it for his own feeding. This dirty animal is the Satan because he always loves unfaithful people, and hates the faithful ones. Why? Because they carry the Cross of their Lord anywhere they go.

My Christian Life:

When I was a believer in the Lord, my life was not in danger as it is now. Why do I say my life is in danger at present? Because when I was baptized, I gave up drinking beer, and I was thought to be one of the faithful Christians in a group. I had good habits and was even respected by my countrymen and women, because of my known kindness to everyone whom I loved and respected. The love and respect is the key of finding the salvation of our Lord. But when I became a drinker, I found that my life had changed from good to bad. I became quarrelsome, dishonest, and a night-wanderer. So I became like a stone in faith. We all know what a stone is. It does not produce, does not grow or germinate. It is lifeless from the beginning up to now. It does not know Him who created it. Therefore brethren, let us make ourselves like a plant that produces and grows, but not like that stone. For God wants us to worship and honor Him, as we expect the plant to yield to us its descendants.

We people who are Government officials and some of the employees seemed to have given up going to the churches or Bible reading. This is because we do not want to look at what is written against our wrongdoings, so that we may not feel ashamed of what is going on wrong with us. Instead of going to the service, we prefer to go to the public stands to drink, or to be seen by the crowd of people. So in this we become full of defilements which often lead us into fornications, where the devil is willingly taking us as his true servants, to wait together with him the destruction which is coming in the last judgment.

I do not write this in vain, but I was one of those who used to drink before I was put into imprisonment. Now it is clear to me that the Lord my God has made it opened to me. I seem to have regained my faith that I lost during my drinking time. When I was in prayers one night, at midnight, in my distress room, I heard in a dream a voice saying, "Your prayers are good and have reached to me, but your heart is far from me." When

I awoke from the sleep, I was in a great fear and too much worried. This has become true as what the prophet Isaiah said, "This people honors me with their lips, but their heart is far from me." [Matt. 15:8].

But when I took the Bible that I had rejected during my awful time, and read it, I became a little bit strong and brave as a true Christian. Now the Bible has become a new book and friend to me. I shall thank God Almighty if He could remind me to pay my interests in Bible reading for the rest of my life in this earth, to proceed with perfect heart to that Holy Home of His.

Christopher Sworo Solomona

This young man has gone through a great deal, and has tasted of sin in many forms, but is now living a victorious Christian life. His testimony could be repeated several times in the lives of others in the same prison. Pray for them that they may continue to be strong, and unafraid to give their testimony to all with whom they come in contact.

Do you not think I am most fortunate to be working with young men of this type? I wish you could share with me the joy of my twice weekly visits to the three prisons of El Obeid, Bannoa, and Ban Jadid. It's a great experience!

William H. Philips

Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor, Gujranwala, Pakistan

HIS NAME? JOSEPH

Last night's sermon was rather long. It began with Joseph being sold by his brothers and briefly hit all the high spots in his life to the time his father, Jacob, came down into Egypt to dwell. Emphasis was placed on Joseph's refusal to sin against God. Then the sermon continued on through all the wilderness wanderings of the Children of Israel. Along the way we learned that the protection during the wanderings included keeping the Children of Israel from the need to "hunt" lice as well as from the need to buy new shoes and new clothes.

The part of the sermon I want you to know about was a testimony given by the Joseph (for the preacher has the Pakistani equivalent of that name) who began his sermon with the Joseph of long ago.

About a month ago this pastor was called by the police official in the nearby police post. There was a case pending and this officer wanted the pastor to give witness to something he had not seen. The pastor refused to swear to a lie and then was greatly disturbed. Would this officer take revenge by trumping up a case against the pastor himself? or against one of his sons, or perhaps against one or more of the village groups of Christians in his congregation? Joseph spent a sleepless night and laid the matter before God. After that he went to the city and wrote out his report: "I am a minister of the Gospel, preaching the message of Christ. I have been asked to give witness that is not true in such and such a case by such and such an officer. As a Christian I cannot go against Christ's teaching and give this false witness." He gave this written report to the superintendent of police, to the deputy commissioner who is the highest political officer of the district, and to the magistrate before whom the case was to be tried. He went home and continued to pray. In a very few days he received word that the officer asking him to give false witness had been transferred from that area—and Joseph was able to give witness to this section of his congregation to God's power to keep us today as he kept Joseph of long ago.

Laura Reynolds
Sargodha, West Pakistan

LOOKING BACK ON THE BEGINNINGS

Once again the hillsides around Sandes Home, Murree, Pakistan, ring with childrens' laughter! For last March the Murree Christian School for missionaries' children began its second year of existence.

Early in 1956 the school was still a dream, and it was with many questions in mind that the staff for that year—Rev. Paul Pulliam, principal, (United Presbyterian); Ardella Reetz, matron (Lutheran); and Gene Purdy, teacher (United Presbyterian), awaited the opening of school in March. Sandes Home, which is the United Presbyterian vacation-time lodge in Murree, was to be *the school* —the dormitory and school combined, until other arrangements could be completed.

Approximately two weeks ahead of time the staff arrived to make the necessary preparations for the opening of the school. Some real transformations were made in the very plain rooms, with the help of scrubbing brush, paint, bright colored curtains, pictures, and with the introduction of bunk beds in the dormitory rooms. One large room was used for the school room, with the furniture being made by our Boys' Industrial Home in Gujranwala.

The two boys seated on the top bunks are Robert and Billy Tebbe, the sons of Dr. and Mrs. Robert F. Tebbe of Gordon College, Rawalpindi

On the opening date six children arrived — two United Presbyterian, two Lutheran, one little girl from a non-denominational English Mission, and one little boy whose parents are out here under the United States Government. One by one others joined our ranks — Methodist, Baptist, Presbyterian, Church of England, and other groups. By midsummer our enrollment had reached 31, with 14 younger children in kindergarten.

We had definitely outgrown the one schoolroom at Sandes. So it was with great rejoicing that we moved into our new school at Gharial, about a mile away, on July 2. The school is really an old garrison church which the English had built during the time the British Army was here. It belongs to the Church of England, but since it is no longer needed for a church, they have permitted us to use it for a school. Three large classrooms were built, with a smaller one for office. The front part of the sanctuary was partitioned off as a chapel, and another large room is used as our gymnasium. There is still space for new rooms as the need arises.

Yes, that is the story of the "beginnings" as far as facts and accommodations are concerned. I might also add that plans are now well under way for the formal organization of the school as a union mission institution. Last year's staff was only temporary. The new staff has come to Pakistan definitely for this work, ready to take over this fall—Rev. and Mrs. Don Calderwood (United Presbyterian), principal; Miss Eoise James (United Presbyterian), teacher; Miss Audrey Jennings (Afghan Border Crusade), teacher; and Miss Rosemary Stewart (The Evangelical Alliance Mission), matron.

As I said, these are the facts. But as I, the former teacher, look back on past months in Murree, much more than this stands out in my mind. I think of the nights of trying to figure out sufficient seat work to keep the children profitably busy while I would try to squeeze in my *13* reading groups the next day! I think of "Sunny Jim" who used to

"Catching their breath" for a minute while out on a hike at Murree Christian School, Murree, Pakistan

cry nearly every day in school because he was little and the whole experience was new and strange. That is, he cried every day until the fall boarding session opened. Then something happened to Sunny Jim, for he came back with a completely new outlook. How our hearts rejoiced with him to see him making real strides forward in his school work and how we admired his pluckiness as he turned out to be one of the best little hikers in the school!

I think of Billy, our one pupil from a non-mission home. Billy had never prayed before he came to Murree, and I'll never forget that morning that I called on him to lead us in prayer in our morning devotions. He almost cried as he said, "But Auntie, I don't know *how!*" And so we prayed together, he repeating the words after me. But how different it was in a few months! Billy was often one of the first to lead in voluntary prayer, and it was such a joy to see his eagerness in Bible class and in learning to use the Bible for his own personal quiet time.

Murree School had a PTA too, and I shall always remember the real fellowship we found there, Christian parents and staff getting to know one another and working together. And when I think of the PTA, then I naturally think of the programs which the children put on—our May Day, our TV show, our Christmas program.

And last, but certainly not least among my memories, the teeth I have pulled! I often laugh to myself and think that in years to come when I meet a certain "M.K.," I'll be able to say, "Remember when I pulled your first tooth?"

So much is woven into that first year at Murree School — memories that I'll never forget. But in and through it all is God's hand at work —in the minds and hearts of the children, in mission bodies, opening doors and preparing the way for the

Thanksgiving dinner, Nov. 22, 1956. The cook, Khan Zaman, and the bearers are standing behind the tables

granting of materials, permits, etc. God has blessed in the work of Murree Christian School, and has made it a blessed experience in the lives of

Donnie Lotze and Kathy Hamm, May King and Queen (both from United Presbyterian Mission)

those of us who have served there. Truly, "The Lord has done great things for us, whereof we are glad."

Gene Purdy,
Sialkot, Pakistan

THANK OFFERINGS AT RAWALPINDI

At last presbyterial I was appointed to organize societies throughout the presbyterial. A society was organized in Kohat and an attempt made to visit Para Chinar to organize a society there. Para Chinar is in tribal territory, very near the Afghan border. Just before Helen Weed and I had planned to go up there, an order had been given that no American be granted a permit to visit this area, except from Karachi. As we were in Kohat when we heard this, we went on to Thal, 56 miles beyond Kohat and 26 miles from Para Chinar. Here we visited some of the Para Chinar congregation members. This trip made me realize how very isolated these two congregations are from the rest of the presbytery. Pray for the pastors, Padri Masih Das and Robert Paul, and for their congregations back in the foothills.

There are three organized Women's missionary societies in the Rawalpindi City and Cantonment churches. The City church sponsors four groups and the Cantonment, or Nichol Memorial, sponsors three groups.

I attended the 10 Thank Offering meetings. Each of the organized societies presented dramas. "The Ten Lepers" was the most original. The one who objected to asking Jesus for healing was an old man, who said he was so old he was past hope. He was the one who returned to offer thanks. A voice, to represent Jesus, was heard coming from behind a curtain held by two girls. The Pakistanis love action songs. In one, the beauties of nature and the Light of the World were illustrated by lighted candles in chrysanthemums.

About a year and a half ago we found a number of boys and girls reading with a young man who had come to Rawalpindi to look for work. He had not found it, so each family was giving him a little money to teach the children. Later he returned to his village. We feared this would be the end of the girls' education, but the parents of four of them found that a Muslim woman had opened a small private school in the neighborhood and would take the girls. Now one is in the third class and I gave her a New Testament.

The Thank Offering from all three societies and the seven groups was just over $100. This does not seem much, but considering that the average income cannot be more than $15 a month, it is as much as a like number of women in America might offer.

Margaret Fehlman

Upper Nile Mission

MRS. J. LOWRIE ANDERSON, Associate Editor, Malakal, the Sudan

STANDARDS FOR AFRICAN CHRISTIANS

Worked out at Akobo
by Rev. Lee Crandall
and also used at Nasir

To let Jesus Christ reign as King in our lives and Savior of our souls we shall daily live in the following manner by the help of the Holy Spirit:

1. We shall trust Jesus and obey Him in all His commands to us, thinking primarily of the two Great Commandments and then all the other commands of our Lord. Mark 12:29-31; 1 John 5:3

2. We want to increase our knowledge of God our Father and of His Son and therefore we will plan our work so that with our families we will be present at all Church meetings and village prayer meetings. Col. 1:9-10; Heb. 10:25

3. In our separate homes we will have daily family prayers at sunup. We will read God's Word and praise Him for our salvation in Christ, ask forgiveness of our sins, and ask for the power and guidance of the Holy Spirit for the work of the day. At meal times wherever we eat, we will stop to thank our Lord for the provision of our needs from His hand and ask His blessing on the food and those who have prepared it. Mark 1:35

4. At the birth of a child the elders of the Church and nearby Christians will join together with the parents thanking and praising God for the new little life He has given them to raise for Him. When the mother and child are strong the child will be baptized in the Church. Acts 16:15; Acts 2:39

5. a. As parents we will teach our children the truth about Jesus who loves them and died for them. Acts 2:38-39

b. When the children are old enough to marry we will encourage and help them to marry one who also loves Jesus so that the new family will be strong in Jesus and not divided and weak. The Church teaches that marriage with full consent by both the young woman's and man's parents has the Church's blessing. The introductory advances are made openly and honestly before the Church and our Lord, seeking both's blessing. 1 Thess. 4:1-6; Mark 3:25

6. God requires us to give Him one tenth of all we grow in our fields and one tenth of all money we earn. If we do as He says He will bless the remainder. Mal. 3:6-10

7. In our daily work we will work as if for Jesus in whatever work He has called us to do. As young men we shall ask God's guidance as to what kind of work we should do.

8. We will take a firm stand against drunkenness and over-indulgence of any kind. Rom. 6:12-14, 13:11-14; Eph. 4:25-32

9. We will witness for Jesus by word and action in our villages, to visitors and friends, and wherever we are. We will tell of our King, our Savior Jesus Christ and all He has done for us. In the dry season particularly, we will join together to plant God's Word in places where people do not know it. Acts 1:8

10. We will look forward to and pray for the return of Jesus that He may come soon. When death comes to a loved one we will not be afraid but be thankful and happy for the one who has gone before us to be with God in His Home. We each one look for the day when we also will be in the place Jesus has prepared for us in His Father's Home.

WEST ALEXANDER CENTENNIAL

MRS. JAMES C. LEWIS

ON JULY 11, 1957, the Centennial Celebration of the Women's Missionary Society of the West Alexander, Pa., United Presbyterian Church was held. Hostesses, members of the Margaret Moss Society, dressed in old-time costumes, greeted arriving guests in the vestibule. Mrs. J. E. Shorts presided at the service. Devotions were conducted by Mrs. Robert Hotchkiss, wife of the pastor of the Claysville, Pa., Church. The president, Mrs. D. G. Atkinson, gave a historical sketch from material in records from the date of the first meeting on Mar. 31, 1857. Mrs. W. P. Gilmor, wife of the pastor, told of work with Teen-Age and Junior societies. The Literature Secretary reported on the Reading Course, for 22 years. One hundred certificates have been awarded and hundreds of seals. With an original poem Miss Margaret Moss presented the memorial fund of $183 which had been contributed by relatives of members no longer with us. This is to be used for mission work as designated by the WGMS. Solos were rendered by two guests, Mrs. Eleanor Anderson Schaub and Mrs. Betty Pogue Myers, daughter and granddaughter of former members. Mrs. Cowden was organist.

Special guests of honor were Mrs. A. B. McBride, president of the WGMS Board of Directors, whose talk was much appreciated; Mrs. W. L. Neal and Mrs. B. L. Rogers, members of the Board; Mrs. Edgar Murdoch, former member, who extended greetings. Mrs. J. E. McCutcheon, formerly of this congregation, had a message from Wheeling Presbyterial. Two young women in picturesque costumes took the offering, using old-time metal boxes with long handles attached. Dr. Gilmor, the pastor, spoke of this being the eighty-fifth anniversary of the building of the church. He paid tribute to the work of this society—his mother was an early member—and closed the meeting with a benediction. The sanctuary and social room were attractively decorated. In the latter were objects and pictures of interest from mission lands. An enjoyable social session with refreshments and friendly conversation concluded this memorable meeting.

HISTORY OF WEST ALEXANDER WOMEN'S MISSIONARY SOCIETY 1857-1957

MRS. D. G. ATKINSON

ONE HUNDRED YEARS! Few persons live so long. An organization lives longer because it is composed of many members and as one generation passes away, another comes, and the work is carried on. Our missionary society covering a period of three generations is proud and happy to greet our friends on the occasion of the celebration of our one hundredth anniversary.

This society was organized Mar. 31, 1857, and adopted the name "The Female Missionary Society of the Associate Reformed Church of West Alexander." Its object as stated in the constitution was: "To enquire into and disseminate as far as practicable, among the female part of the community, a correct knowledge and proper spirit on the great subject of missions, with personal exertions to raise funds to aid in this glorious cause."

At first, this society met semi-annually, at the close of the Monday meeting the day after the Sabbath Communion service, which was observed twice a year. One of the rules was that any member being absent from a meeting without a good reason was fined 50 cents.

At a meeting on Feb. 29, 1865, the ladies of the United Presbyterian Church were asked to assist in the support of Miss Werdy, an Egyptian teacher, associated with our Mission in Alexandria. The members pledged $45—one fourth of the salary. In the early days the pastor conducted devotions. In 1872 the Rev. Mr. Ormond was given $32 for the Mite Society.

In 1877 the missionary prayer meetings were held quarterly. First meetings began at 9 A.M. In 1878 monthly meetings were held on the second Thursday as they have been ever since. In that year $52 was sent for Indian missions.

In 1880 the name was changed to "The Ladies' Missionary Society." Apr. 13, 1880, a presbyterial meeting was held in our church.

About 1910 the goal was "Every woman in the congregation a member of the Missionary Society." The number on the roll increased. Solicitors were appointed to canvas each district for funds quarterly for foreign and home work. Through the years names of officers and contributors are listed. The largest number of members in one year was 63. In 1919 our society had a place on the honor roll of the presbyterial for doubling our Thank Offering, the amount being $122.35. At one time funds obtained by sales of quilts, baked goods, farm products, and in other ways, with donations from women's Bible classes, were used to equip the church kitchen and to purchase a carpet for the sanctuary.

A Junior society, started in the 1890's, continued for some years. For 12 years from its organization in 1924 a Young Women's society was active. Most of the time for the past 30 years we have had a Junior organization. The Margaret Moss Society for young women was started some years ago and we have an active Teen-Age group. A Reading Course was started in 1936 and is still going strong. A number of readers have kept up the course for 22 years.

We remember today, with pleasure and appreciation, the wives of our pastors who have contributed much to the efficiency of our societies. We have been privileged to have two pastors and their wives who had served for years as foreign missionaries, and two now in foreign service. Sons and daughters of our congregation have served in both foreign and home fields.

In memory of many members of our Women's Missionary Society, no longer with us, we present a special fund. This was contributed by living relatives glad to pay tribute in this way to their loved ones, who through the years worked zealously to promote the work in which we are still engaged. This memorial fund of $183 is to be used for definite mission work as designated by our Women's General Missionary Society.

We are unable to tell of spiritual results of the efforts of this society during 100 years: prayers answered, interest awakened, souls saved.

Not until that day when The Books are opened shall we know all that our mothers and grandmothers, aunts, sisters, and friends have accomplished. May we, too, hear, "Well done, good and faithful servants." This is our prayer:

"On us let the grace and beauty
Of the Lord our God remain.
Strengthen us for noble duty,
That our work be not in vain."

New Wilmington Pre-Conference

HIS CHURCH

MRS. JACOB C. STACKS, Bala-Cynwyd, Pennsylvania

PRIOR TO THE New Wilmington Missionary Conference, a Pre-Conference meeting prepared by the staffs of the Boards of Foreign Missions of the Presbyterian Church and the United Presbyterian Church was held in New Wilmington, Pa., July 29-31. Staff, Board members, and missionaries home on furlough, as well as new appointees, were thrilled with the program of this joint conference in which we attempted, as a Scotch minister once said, to "interrogate the Past, occupy the Present, and trust the Future."

The theme "Our New Church Faces Today's World" permeated and infiltrated every devotional service, every prayer, every hymn selection, every address, and even extemporaneous remarks.

As the program unfolded step by step to its termination, we *knew* that this Pre-Conference assemblage was not the meeting of the United Presbyterian Board of Foreign Missions nor the meeting of the Presbyterian Board of Foreign Missions but that it was God's meeting for His Church, the body of Christ. The presence of the Holy Spirit was certain, sure, just as at Pentecost. We did not have the spectacular signs, such as the "rushing mighty wind," "the cloven tongues like as of fire," or the speaking "with other tongues" but we did have the witness of His presence in the guidance He gave to those who laid the plans for the meeting, in the judgment He gave to those who selected the persons taking part in the program, and in the wisdom He imparted to those speaking so He could speak through them. Once again we saw, heard, and knew that God was using His children to carry out His will. Those of us who were spectators had fulfilled before our eyes and ears God's promise to His Church, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18-20) God was there!

To us was given a word-picture of our Church economically, culturally, politically, and religiously not only in our world but in the world. We saw emerging from the past the Churches that had been brought up in the nurture and admonition of the Lord by the mission in the Middle East, in the Far East, and in Latin America. The many problems that had confronted these infant Churches were reviewed. As they grew to adolescence we perceived how they became aware of their own individuality and independence and, therefore, wished to stand on their own feet and think, work, and support themselves.

Today they know that the problems and obstacles with which they have to cope are the same everywhere. Superstition, ignorance, illiteracy, poverty, persecution, fear, doubt, and despair have always been challenging the mission of the Church. These "giants of darkness" they accept because they have always had to combat them from the Church's beginning. Communism and materialism, complacency and indifference, defiance and pride are new obstacles which these young Churches realize they must fight with lives lived for Christ in love and truth. They, therefore, face the challenge of the non-Christian world with faith in the power of prayer and hope in their witness in a community that is either pagan or influenced by resurgent non-Christian religions.

The new approach for these adolescent Churches takes on a modern or twentieth century look. Evangelism takes first place. Community services are, therefore, sponsored as a means to this end. Likewise the new media for communication are being used where possible or available: television, radio, drama, evangelistic campaigns, choral groups, teams, Christian literature, libraries, mobile book stores or libraries, printing press and films. Naturally the new approach would embrace the training of workers for medical and educational work, evangelism, and youth training programs. The Churches could not neglect the personal contact; consequently they are exchanging personnel (ministers, missionaries, or fraternal workers) with other countries. At home in the community they are stressing an active personal witness in all work.

Just as each family unit has individual differences that must be considered with understanding and each family's financial status is at variable levels or scales, so it is with the adolescent Churches that have been reared by our Missions. The individual differences of each Church must be deliberated upon by the Mission and the "Mother Church"—our Church in the United States. Cultural and religious backgrounds of the peoples as well as the policies of governments need to be studied, not only by the Mission but by our Church in the United States and its pastors in order that ignorance and resentment can be displaced with knowledge and empathy.

Today we live in an ecumenical era industrially, economically, and politically. This is understood by nations. But it is also an era of Church-to-Church relationships and this is not so easily understood or solved but it is what we must do. It is needful that we know one another and give help to one another. This is essential. This is vital. Our approach to Islam, for example, will be greater now than that of any other Church in the world. Does this not place a greater responsibility on us? on our Church? Indubitably it does.

We need a oneness in Christ of all believers, for in the future, as now, our Church will share in the world-wide mission of the world-wide Church as we work together in the task of our Lord and Savior, Jesus Christ. Christ prayed "That they all may be one; as Thou, Father, art in me, and I in Thee, that they may also be one in us; that the world may believe that Thou hast sent me." (John 17:21) The mission and message of the Church which we have to proclaim remains constant, and will always remain constant despite changing times and situations or revolutionary changes in life, whether they be national or personal. The old, old story of Jesus and His love, that resulted in the Cross and our salvation is the same yesterday, today, and forever. May we work side by side with others in the ecumenical missionary enterprise, devoid of self-righteousness but filled with love and humility, praising God.

The wedding of Miss Faith E. Hamilton of Nampa, Idaho, and J. Malcolm McCallum took place in the Scotch Church in Cairo, Egypt, on July 5. Miss Hamilton, under career appointment since 1954, was a missionary teacher at the Girls' School in Luxor. Mr. McCallum, son of a Disciples' minister of Marysville, Calif., was the representative of Church World Service for Palestine refugees in Egypt.

Rev. Bernard E. Quick performed the ceremony, Miss Evelyn C. Edie played the organ, and Miss Beatrice H. McClellan sang. The maid of honor was Miss Norma Lee Squires, with the Misses Lois M. Finney, Mary L. Markley, and Katherine Jacobsen and Mrs. Salah Sabah as bridesmaids.

Mr. McCallum and his bride returned to the United States where he has a fellowship at the Pacific School of Religion in Berkeley, Calif.

Opinion Poll—Please Tell Us What You Think!

As we look toward the consummation of union between the United Presbyterian Church and the Presbyterian Church, U.S.A., it is an opportune time to give thought to the type of magazine desired by the women of the new church. At present each church has a women's magazine:

United Presbyterian—MISSIONARY HORIZONS, 64 pages, 11 issues—$1.50 (Subsidized).

Presbyterian, U.S.A.—*Outreach*, 32 pages, 10 issues—$1.00 (Not subsidized).

Please answer the following questions:

1. Are you a subscriber to either magazine? Yes ..... ; No ..... .
2. Do you favor having a new magazine for the new united church to replace the two above as a journal for women's organizations? Yes ..... ; No ..... .
3. What maximum price would you be willing to pay? $1.00 ..... ; $1.25 ..... ; $1.50 ..... ; $2.00 ..... .
4. How many issues do you think are important to do our organizational business? Please check: Monthly ..... ; Bi-monthly ..... ; Quarterly ..... .
5. What features should be included to fulfill the purpose: Inspirational features ..... ; Articles on the work of the Boards ..... ; Program helps ..... ; Organizational helps ..... ; Others ..... .
6. What new features would you like? .....

Please fill this in and send it to

MISSIONARY HORIZONS
906 Publication Bldg.
209 Ninth St.
Pittsburgh 22, Pa.

by **October 20, 1957**. Ask a friend in your women's organization who knows about the magazine but who does not subscribe to fill in the duplicate below and mail it in with yours.

1. Are you a subscriber to the magazine? Yes ..... ; No ..... .
2. Do you favor having a new magazine for the new united church to replace the two above as a journal for women's organizations? Yes ..... ; No ..... .
3. What maximum price would you be willing to pay? $1.00 ..... ; $1.25 ..... ; $1.50 ..... ; $2.00 ..... .
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6. What new features would you like? .....

SHOWERS FELL IN INDIANAPOLIS!

THE DELEGATES AND FRIENDS of the Women's General Missionary Society, meeting in the Hoosier State for the seventy-third annual Convention, were hourly refreshed by descending showers. Nature did her part at times. To these were added showers of hospitality and friendliness; showers of spiritual messages; showers of informative talks and addresses, inspiring us to greater missionary endeavor.

Then on the last afternoon of this annual meeting, 37 of our 51 presbyterials furnished a downpour of raindrops in the form of subscriptions to MISSIONARY HORIZONS.

Total Receipts	$1,734.65
New Subscriptions	272
Renewal Subscriptions	917

The four presbyterials rating highest, in the order named, were:
Lake, Oregon, Puget Sound, and Wisconsin.

Receiving honorable mention were:
Monongahela, Spokane, Caledonia, Kiskiminetas, and Indiana.

The Magazine Staff again takes this opportunity to express appreciation of the good work done by Magazine and Literature Secretaries for the shower and also during the club rate period of April, May, and June.

May we continue our united witness as to the high place MISSIONARY HORIZONS holds in the program of the Women's General Missionary Society.

Mrs. Ralph H. Arnold, Treasurer

PROGRAM CALENDAR FOR 1958

The 1958 *Program Calendar* will stress the Centennial Year of the United Presbyterian Church and the seventy-fifth anniversary of the WGMS as well.

In order that program committees may get an earlier start on plans for next year's meetings, the *Program Calendar* will appear a month sooner than usual. The representative committee which prepares the program topics has been working hard to make this possible. Present expectations are that the 1958 *Program Calendar* will be off the press on Oct. 1, and an outline of the new program will be published in the October issue of MISSIONARY HORIZONS. This should give ample time for societies to get their program planning done before the holiday rush.

Advance orders may be sent now to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa. The pocket-size booklet, illustrated with line drawings, will again be priced at 10¢ a copy, plus postage. Please send money *with* your order. Estimate the postage by finding out from your post office your postal-zone distance from Pittsburgh and the parcel post rate per pound. Eight to ten *Program Calendars,* wrapped, weigh approximately one pound.

CONSOLIDATIONS AND ADVISORY COMMITTEES

Exciting progress is being made toward uniting the Presbyterian Church, U. S. A., and the United Presbyterian Church of North America next May.

A special Committee on Consolidations, consisting of 20 representatives from each denomination, has been named and has already made a start on its comprehensive duties. It is charged with submitting to the General Assembly of the new Church recommendations relative to the organization of the Office of the General Assembly, the consolidation of synods and presbyteries, and the integration of the Boards and agencies.

The Plan of Union also provides that:

"The Executive Committee of the National Council of Women's Organizations of The Presbyterian Church in the United States of America and the Board of Directors of the Women's General Missionary Society of The United Presbyterian Church of North America shall each elect five women to form a joint Advisory Committee to meet with the Special Committee on Consolidations.

"This joint Advisory Committee may meet and function separately as its duties may require. It shall share in the total task of the Special Committee on Consolidations and its particular responsibility shall be to work out and to submit to the Special Committee on Consolidations plans for unifying or coordinating the work of the women's organizations in the uniting Churches, including provision for the continued functioning of these organizations and their executive agencies until such time as permanent reorganization may be effected."

The members of this Advisory Committee have been elected and are:

For the National Council of Presbyterian Women's Organizations:

Mrs. E. Lansing Bennett, 322 N. Division St., Salisbury, Md.
Mrs. H. Howard Black, 24 South Ave., Wappingers Falls, N. Y.
Mrs. Walter R. Clyde, 319 Parkside Ave., Pittsburgh 34, Pa.
Mrs. Maude Pino, 905 Merton Rd., Detroit, Mich.
Mrs. James W. Wiltsie, 24 Chestnut St., Binghamton, N. Y.

For the Women's General Missionary Society of the United Presbyterian Church:

Mrs. George W. Hutton, R. D. #7, Butler, Pa.
Mrs. William C. Latta, 834 Tenth St., Oakmont, Pa.
Mrs. Russell K. Montgomery, 9 Pocono Dr., Pittsburgh 20, Pa.
Mrs. Thomas H. Newcomb, 15 W. McIntyre Ave., Pittsburgh 14, Pa.
Mrs. James T. Vorhis, 1415 N. Euclid Ave., Pittsburgh 6, Pa.

The Advisory Committee met for the first time on June 27 in Cleveland, Ohio, and enjoyed rich fellowship. Mrs. Black was elected chairman, Mrs. Newcomb vice chairman, and Mrs. Vorhis secretary. A message from the Committee sharing some of its thinking to date has been sent to presbyterial presidents. The next meeting is scheduled for late October.

You may be sure that the four women on the Consolidations Committee have a special interest also in considering what women should do together to further the work of the new church. Pray that both of these Committees will be guided by the Holy Spirit as they "test everything; hold fast what is good."

Edith L. McBane

MISS RENA HOGG

Memorial Resolution Adopted by the American Mission in Egypt

With the passing away of Miss Rena, the Mission has lost not only a beloved and honored member but also the last close tie with the early days of its history. Miss Rena inherited from her father certain outstanding characteristics, so that to watch her at work or to listen to her was to be reminded of that great pioneer; her memories included events as early as 20 years after the establishment of the Mission in Egypt. The history, aims, and achievements of the Mission were so familiar to her that they were the background of her thought and life. The Mission suffers a severe loss in the death of one so bound up in the very fiber of its being.

Miss Rena was born at Ramleh near Schutz on July 24, 1867, and died in Assiut on July 11, 1956. With the exception of the years spent at Dollar Academy where she was educated, and of about ten years after her father's death when she helped her mother in bringing up her younger brothers and sisters, she spent all the 89 years of her life at Assiut and its surrounding districts. In 1896 she came as a short-term missionary to the Pressly Memorial Institute, and in 1899 received long-term appointment. From then until her retirement in 1937, she was in charge of evangelistic work among women, and for 25 of those years superintendent of the Khayyat School. In addition to these major responsibilities, Miss Rena was in constant demand as speaker at Mission and Church conferences, and as a member of numerous Mission committees.

The one piece of work Miss Rena constantly longed to be free to do was work among women. Since, like her father, she believed in the assumption of leadership by nationals, she early formed a committee of Evangelical and Coptic women of means in Assiut, to carry on work in villages. For years, this committee supported and supervised 10 women Bible teachers and 3 men evangelists. This work sometimes developed into the establishment of churches, which were eventually taken over by Synod. Nothing could surpass her joy when she could snatch a few days from school or Mission duties and herself visit villages. She would set out early some morning to reappear days later, exhausted but radiant. She may have traveled by donkey or even walked for miles, slept little and eaten meagerly at odd hours, talked and preached throughout the days, but such "hardships" were as nothing compared to her happiness in being again with village friends. To listen to her at such times was to be deeply moved. Like her Lord, she spoke in the language of the people and used ideas and illustrations from their daily lives. Truth became clear, a homely thing, something a person could comprehend and live by. This deep insight and power could never have been hers except through her profound love and reverence for those she had come to serve.

When the encroaching years finally robbed her of strength and she was house-bound, she had the supreme blessing of having her sister May with her. So sweetly did the two sisters live together that one visitor

exclaimed, after 15 minutes in their home, "But their home is a bit of heaven!" The last month of Miss Rena's life was spent in Assiut Hospital, where she received the most loving care. When finally she was released from her suffering, and arrangements were made for the funeral, it is no wonder that May, thinking of her life on earth and her joyful entrance into the life of heaven, wished that the "Hallelujah Chorus" might be sung. For such a loving, humble, valiant child of God, nothing could have been more appropriate.

As a Mission we here record our deep appreciation of the work and life of Miss Rena; to her family we extend our sympathy; and to the Church in Egypt and abroad we acknowledge our common debt to this effective and beloved co-worker.

Mrs. Ada A. Dunlap
Miss Davida Finney

MISS LEOTA CABEEN

Memorial Resolution Adopted by the American Mission in Egypt

We who knew and appreciated Leota Cabeen throughout the years of her mission service in Egypt wish to pay tribute to her now—when she has passed beyond all need of earthly tribute.

She came to Egypt in 1909, a quiet, retiring, very reticent girl. It was difficult to grow to know her well; but those who made the effort found association with her very rewarding. Her quiet manner covered real ability along many lines.

Her whole period of missionary service, with the exception of short periods in Benha and Zagazig, was spent in Alexandria where the affection given her by school girls and women of the church attested the warmth of her heart which her quiet manner often hid.

She excelled as a homemaker and was able to make attractive surroundings of sometimes meager materials.

Her last years in Egypt were burdened by frail health, courageously borne. Her following years in America were quietly spent. We can but rejoice with her that God has given her rest.

Elsie M. French
Alice M. Grimes
Loretta M. Hoyman

PROTESTANT PRESS MONTH

October is Religious Press Month, with Oct. 20 being designated in the Plan Book *of the United Presbyterian Church as "Church Periodicals Day." The reading of* Missionary Horizons, The United Presbyterian, *and other church publications, is essential for an informed church membership.*

Bundles of sample copies of Missionary Horizons, *to introduce the magazine to adults and youth unfamiliar with it, will be sent on request. Write to the Editor, 906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa., indicating how many you can distribute to advantage.*

Worship Him in

THE TRUTH

MRS. WALKER S. BRO

Prayer:

Our Father in Heaven, we pray that Thou wilt open our eyes that we may see glimpses of truth Thou hast for us.

We pray that Thou wilt open our ears that we may hear voices of truth Thou sendest clear.

We pray that Thou wilt open our mouths and let us bear gladly the warm truth everywhere.

We pray that Thou wilt open our hearts and let us prepare love with Thy children thus to share.

We ask it in the name of Him who lived that we might live more abundantly. Amen.

Worship Center: A globe with a large Bible standing upright behind it, and with candles on either side. Instead, if possible, Sallman's "Head of Christ" lighted by a spotlight with the shadow of the globe beneath His face.

In attempting to find the truth about race, let us think of it first as a problem which needs vision.

How often we have been guilty of this kind of narrowness:

"God bless me and my wife,
My son John and his wife . . .
Us four, and no more."

This building of a fence around ourselves and our loved ones is a way of shutting out others. We think of others as different from us. This difference may be one of skin-color, eye-slant, body-stature, speech, or customs.

Peter was one who had shut out all but the Jews. He needed a vision to teach him the truth about race.

A vision is defined as "that which

Pete

irit and in Truth

OUT RACE

Hamburg, New York

n

is seen otherwise than by ordinary sight." Sometimes it comes, as this did to Peter, unexpectedly, when we need a door opened into larger service or fuller understanding. Peter's vision appeared soon after he had finished a great ministry of healing (Acts 9), following which it is recorded that "many believed in the Lord." He had finished a successful work. He deserved a rest. This he was getting in the home of Simon, a tanner. It was while he was here that he, as recorded in Acts 10:11, "saw heaven opened." In God's service there is always something more to do.

The invitation to write this article was in my mail waiting to be opened on my arrival home from a week on the faculty of Camp Lambec. Only 24 hours before, I had lighted my candle of rededication at the altar of the new chapel there. Little did I know that I would be called into such service as this! My first reaction was: "How can I?" And yet, as I think of it, what an opportunity! Not even I, one of the least in His service, have time to stand still and rest complacently.

Someone needed Peter. His vision prepared him for this service, as I pray my vision at Lambec may in some lesser way have prepared me for this service. Up until this time, there were, in Peter's thinking, only two kinds of people: those who were like him and those who were different. The ones who were different, Peter thought, were also inferior. The vision concerned Peter's treatment of those who were different. He was commanded to kill and eat all manner of four-footed beasts, creeping things, and fowls. His refusal was answered by God: "What God hath cleansed call not thou common."

At first the vision was not clear to Peter. He was an ordinary man, and he needed further guidance. God sent this in the form of three men who were seeking him for their master, Cornelius, a devout centurion, "a foreigner," of whom the angel had said, "Thy prayers and thine alms are come up for a memorial before God." Although the messengers were strangers to Peter, he was kindly toward them and trusted that this was God's explanation and interpretation of the vision.

Upon arriving at Cornelius's house, Peter was bowed to as a god, but he took Cornelius up as an equal, saying, "Stand up; I myself also am a man." How often have we, when meeting those who acted like underlings, said words of encouragement such as, "Stand up, I also am a man"? Up until this time, Cornelius and all foreigners had considered themselves on the outer circle because they were different from the Jews. That word "foreigner" stems from *foras*, which means "out of doors, abroad, without." It means, in other words, "all those who are excluded." Incidentally, how many walls have we built which are so thick that the light of God's love cannot possibly shine through?

This came home to me on an occasion when I was teaching a class in "Worship." With notebooks full of material, and hours of study crammed into my head, I approached the class feeling "well-prepared." I began by asking each person to participate by saying aloud the first word or thing he thought of when I said the word, "church." Answers came thick and fast, and varied: *organ, minister, friends, hymns, altar, windows,* etc. One child was hesitant and looked puzzled, and finally said, "I think of a sign on the outside of a church in Georgia. We were on vacation and were hunting a place to worship God ("as their custom was"). We found it in a Negro church with the sign, "Everybody welcome, even whites." Her family were the "foreigners" that morning. They were the Gentiles who were different—sitting on orange crates with their feet on the mud floor. To me, she was the teacher that day. She had helped to open the windows of heaven to me.

God is no respecter of persons. He is color-blind. He is not a United Presbyterian living in the United States. His arms are large enough to sustain all of us: Jews and Gentiles, Negroes and whites. This was the great message of the vision. Cornelius was a respected man. Through this individual, God pointed the way to those outside the boundary. As we see a mass of people, perhaps we have been tempted to think, "Isn't it a wonder how God could love all of them?" But that is just the narrowness of our human, selfish minds.

We who have often kept ourselves on the inside of the fence have limited our view. One of the touching stories which came from the Civil War days is that of a Negro mother with a little child, standing reverently along the street as the funeral cortege of Abraham Lincoln passed by. As the horse-drawn carriage moved on down the street and nearly out of her sight, she picked up her child, and, holding him high in her arms, said quietly, "Take a long look . . . He died for you."

After the vision of Peter's, we read that "the disciples were called Christians first in Antioch." This means that if we expect to be called Christians we must accept the meaning of the vision as if it came to us. Let us allow ourselves to merit the name of Christ's followers.

At a Good Friday service in an Episcopal church, I was one of the worshipers who participated in the prayers of the beautiful liturgy. One of the repetitive prayers was "My God, I believe in Thee, I hope in Thee, I love Thee, and I grieve that so often I have wounded Thee by my sins." How the matter of race prejudice must cause the wounds of God to bleed!

I think of an illustration of a

(*Continued on Inside Back Cover*)

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

'He has a right to criticize who has the heart to help."—*Lincoln*

As we look in quick review at the things which have transpired during the summer we are constrained to look up with a swift prayer of thanksgiving upon our lips! All the planning for the annual WGMS Convention, the many prayers for its success, and the subsequent sessions of the Convention itself; the historic meeting of the General Assembly where strong men weighed again the problems of union and sought the guidance of the Holy Spirit; the evidence of a "new spirit of concord" and a very real concern that the Master's will be done and His kingdom be advanced; the strength and dedication of the several new missionaries going to our various fields; the first meetings of the Boards of the two uniting Churches, the Consolidations Committee, the Advisory Committee on Women's Work—all these and more indicate that many men and women have been giving freely and willingly of their time and strength all through the summer days that the work of the Kingdom might speedily go forward. It is a thrilling thought that each of us can share in this ongoing task daily! That no matter where we are or what we may be doing we can commune with the Father, bearing up all those whose task it is to strive to give direction toward ways of doing His work together.

And now we look forward to the fall presbyterials and prayer retreats. The WGMS Convention set forth the appeal for each Christian woman to strive day by day to commend the Gospel we profess! Christ has given to us a "glorious banner to display," a "Truth to proclaim," and a promise that His Spirit will enable us to conquer all things. Let us, then, learn to "commune with Him as friend to friend." The printed Convention program had the following verse, by an unknown author:

"Would'st thou have divine enrichment—
Grace for all you have to bear?
God will bless with richest measure
All who go to Him in prayer."

That we may keep faith with all who represent us in the work of proclaiming the message of Christ throughout the world, the faithful *daily* use of the *Prayer Cycle* is strongly commended. In addition may we "remember" in prayer:

★The Christian homes of our country, that there may be a family altar (a regular get-together-for-devotions) in each home.

★The children and parents, as the schools of our land reopen for another year's work, that the activities chosen may be those best suited to all.

★The missionaries returning to their posts following furloughs, and those going out for the first time.

★The new "sister Church," the Evangelical Coptic Church of Egypt, that its organization may have strength and stability; that its membership may ever seek to follow the Master's voice.

★Those Christians in other lands who are persecuted.

★The need for forbearance as our nation seeks a solution to the problems of racial tensions.

★The work of the women's presbyterials across our land.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

"Unless we can eliminate prejudice from the home, it will never be stopped in the streets."—*Basil O'Connor*

SOCIETY THANK OFFERING SECRETARIES— PREPARATION FOR 1957 THANK OFFERING

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." I Thess. 5:18

STEPS TOWARD A SUCCESSFUL 1957 THANK OFFERING

Be prayerful—the total Thank Offering program should be undergirded with prayer.

Be enthusiastic and inspiring—your own overwhelming joy in thankful giving should be contagious.

Be well versed—a thorough understanding of the Thank Offering, by constant use of the *Thank Offering Manual,* is pertinent.

Be 1957 slogan-conscious—"Give, Conquer with Christ."

Be 1957 goal-minded—to share in the extending of God's Kingdom, each society's Thank Offering could be *increased* through special effort of each member.

Likewise each presbyterial could be assured an *increased* Thank Offering through the special effort of each society.

In connection with Centennial Progress Program stress these Thank Offering goals:

An increased Thank Offering in each of the 51 presbyterials.

An increase in Senior Life Members, $25 each; Junior Life Members, $10 each; Life Directors, $300 each; Memorial Gifts, $100 each; Honorary Gifts, $100 each.

A total *increase* of approximately $17,000 for 1957 Thank Offering.

PREPARATIONS FOR 1957 INGATHERING SERVICE

Plan a society Thank Offering program prior to your annual Sabbath Thank Offering ingathering service.

Suggestions for a *society* Thank Offering Service:

Graphs showing trend of your society's Thank Offering increases or decreases.

Special recognition of your Life Members by presenting each with a badge to wear, and by emphasizing use of Life Membership funds.

Short Thank Offering plays for Women or Teens—*Fragrance for Remembrance* by Mrs. Oliver Sanders, and *Let's Pretend* by Mrs. Leslie Mountford and Mrs. R. W. Walker, both available in mimeographed form.

A short Thank Offering play for Juniors—*And Forget Not* by Mrs. Herman King, available in mimeographed form.

The Thank Offering Service, *I Saw the Lord* by Mrs. L. McCutchen of Presbyterian Church US, available in leaflet form.

The *Unfolding of the Thank Offering Story*—a program in which each member participates by mentioning either a Thank Offering fact or a project, the whole of which is the story of the Thank Offering through the years; available in mimeographed form.

Plan your annual Sabbath Thank Offering ingathering service weeks prior to the date.

Suggestions for *church* Thank Offering ingathering service:

Cooperate with your pastor and other Thank Offering Secretaries of your church in planning for every detail prior to the Thank Offering service in the sanctuary.

Send a Thank Offering letter to every woman in the church telling of the spirit of thankful giving and the far reaching influence of the Thank Offering; also include in letter an invitation to Sabbath Thank Offering ingathering service and Thank Offering envelopes.

Fill in Thank Offering poster with the time, place, date, and speaker for Thank Offering service; display poster on church bulletin board.

Secure a Thank Offering speaker months prior to the Thank Offering service. If a missionary is desired as Thank Offering speaker, refer to lists of missionaries on back pages of MISSIONARY HORIZONS, to sections entitled "On Furlough."

Suggest that ushers for ingathering service dress in costumes of our mission fields.

Order early Thank Offering envelopes, leaflets, Thank Offering bulletins (inside blank), etc., indicating whether materials ordered are for Women's, Teen, or Junior society. See leaflet, *Thank Offering Supplies.*

Before ordering check Thank Offering materials on hand.

Order all Thank Offering materials from Literature Department, 903 Publication Building, Pittsburgh 22, Pa.

The Thank Offering is our opportunity to express sincere gratitude to God as well as to share in world-wide witnessing for Him. What a blessing a larger Thank Offering this year will be in light of the world's spiritual hunger and desperate needs. Let us pray earnestly for God's richest blessing upon the 1957 Thank Offering.

1956 MEMORIAL THANK OFFERINGS
$100 Each

24. In memory of Mrs. Susan G. Starrett. By her daughter, Miss Elizabeth Starrett (Muskingum Presbyterial).

25. In memory of Mrs. Lillian McKim. By Mr. and Mrs. George F. McKim (Philadelphia Presbyterial).

26. Memorial gift. By a friend (Philadelphia Presbyterial).

27. In memory of Floye Wilson. By friends(Philadelphia Presbyterial).

28. In memory of Helen Stewart Young. By her sister, Mabel Stewart Bell (Philadelphia Presbyterial).

29. In memory of Mrs. John McClure. By Martha Karr. (Philadelphia Presbyterial).

30. In memory of Mrs. Sadie McGowan. By Mr. Charles McGowan (Philadelphia Presbyterial).

31. In memory of Mrs. Nevin Willis, Sr. By a friend (Mercer Presbyterial).

32. In memory of Miss Carrie Eagleson. By the Charlotte Miller WMS (Mercer Presbyterial).

33. In memory of Mrs. Bertha Mitchell. By the West Middlesex WMS (Mercer Presbyterial).

34. In memory of James A. Chambers. By his wife, Grace Elder Chambers (Beaver Valley Pbtl.)

35. In memory of Miss Mary Dell Davidson. By Mrs. James Davidson Crawford (Beaver Valley Presbyterial).

36. In memory of Mrs. George W. Hartman. By son, Thomas H. Hartman (Beaver Valley Presbyterial).

37. In memory of Mrs. Elizabeth B. Lockhart. By husband, Clyde N. Lockhart (Beaver Valley Presbyterial).

38. In memory of Mrs. J. Lee McFate. By her son, Joseph R. McFate (Beaver Valley Presbyterial).

39. In memory of Mrs. Rebecca Powers. By her son, John S. Powers (Beaver Valley Presbyterial).

40. In memory of Mrs. H. B. Plummer. By Mr. and Mrs. E. W. Ramsey (Beaver Valley Presbyterial).

41. In memory of Mrs. Asenath Wylie Crawford. By Miss Janet M. Crawford (Beaver Valley Presbyterial).

42. In memory of Mr. and Mrs. W. H. Young, and Mrs. John Greenough. By Mr. and Mrs. L. C. D. Greenough (Butler Presbyterial).

43. In memory of Mrs. Pearl Urbach. By Mrs. H. R. Edeburn (Butler Presbyterial).

44. In memory of Michael Allen Ross. By Pfc. and Mrs. Walter A. Sloan and Miss Betty Sloan (Butler Presbyterial).

45. In memory of Mrs. J. E. Stoops. By her niece, Mrs. S. H. McDonald (Butler Presbyterial).

46. In memory of Miss Jennie McCandless. By Mr. and Mrs. Lawrence Geiger and sons (Butler Presbyterial).

47. In memory of Mr. Edwin Sahati. By Miss Sally Sahati, San Francisco (San Francisco Presbyterial).

48. In memory of Mrs. Eleanor Fish. By a friend, Santa Ana, Calif. (Los Angeles Presbyterial).

49. In memory of Mrs. Alice Kirk Wallace; in honor of her mother, Mrs. C. P. Kirk, founder of King's Daughters. By King's Daughters, First Los Angeles (Los Angeles Presbyterial).

50. In memory of Edward M. Hawes. By his sister (Monongahela Presbyterial).

51. In memory of Mrs. I. H. Carothers. By Mrs. Dale K. Hess (Des Moines Presbyterial).

52. In memory of Miss Lois M. Ardrey. By members of Circle "B", First Church, Denver (Colorado Presbyterial).

53. In memory of Miss Lois M. Ardrey. By Mrs. Margaret Andrews, Mrs. Isabel Carlson, Mrs. Myrnice Curtis, Mrs. Elizabeth Connell, Mrs. Edith Crombie, Mrs. Helen McAfee, Miss Mabel Montgomery, Miss Marguerite Montgomery, Miss Lois White, and Mrs. Elizabeth Wagner.

54. In memory of Mr. Charles R. Stine. By his wife, Vera Knox Stine (Chartiers Presbyterial).

55. In memory of Miss Caroline Schupp. By her family and friends (Albany Presbyterial).

56. In memory of Mrs. William G. Bradbury. By the Afternoon WMS, Queens Village (New York Presbyterial).

57. In memory of Mrs. Curtis Dosch. By her daughter, Mrs. Ossie Curry, Jr. (Indiana Presbyterial).

58. In memory of Mrs. Lula Wymond. By friends (Indiana Presbyterial).

59. In memory of Mrs. W. F. Cathcart. By Mr. W. F. Cathcart, Sparta, Ill. (Southern Illinois Presbyterial).

60. In memory of Miss Elizabeth Malick. By the E. E. Kennedy Memorial Bible Class (Allegheny Presbyterial).

61. In memory of Mrs. Jane Mahaffey Kearney. By Mr. and Mrs. D. M. Mahaffey (Allegheny Presbyterial).

62. In memory of Mrs. Minnie Root. By her family (Monmouth Presbyterial)

63. In memory of Mrs. W. C. Campbell. By the WMS, First Church, Apollo, Pa. (Kiskiminetas Presbyterial).

64. In memory of Mrs. Georgiana Libby. By her friends (Puget Sound Presbyterial).

65. In memory of Mr. Earl E. Johnston. By Mr. and Mrs. E. H. Simpson, East McKeesport, Pa. (Westmoreland Pbtl.)

66. In memory of Mrs. Martha Lentz. By her family, Pitcairn, Pa. (Westmoreland Presbyterial).

67. In memory of their mothers, Lida H. McClellan and Anna L. Hastings. By Mr. and Mrs. Earl McClellan (Xenia Presbyterial).

SENIOR LIFE MEMBERS
$25 Each

1020. Mrs. Emma Robinson, Waterloo, Iowa. By the Mary and Martha Society.

1021. Miss Mable Hanna, Waterloo, Iowa. By a friend.

1022. Mrs. Robert P. Young, Jr., Traer, Iowa. By Mrs. William Henderson and her daughters, Lois and Agnes.

1023. Mrs. Lucille Saak, Reinbeck, Iowa. By Mrs. Minnie Raum.

1024. Mrs. Rollie Kenyon, Reinbeck, Iowa. By Mrs. Wendell Fleming.

1025. Mrs. Robert Hansen, Goldfield, Iowa. By the Ellen McLaughlin Circle.

1026. Mrs. Kenneth Axon, Goldfield, Iowa. By the Emma Henry Society.

1027. Mrs. Wayne Rasmussen, Goldfield, Iowa. By May Rasmussen.

1028. Mrs. Merrill Rasmussen, Goldfield, Iowa. By May Rasmussen.

1029. Mr. Magnus Hanson, in memoriam. By Mrs. Magnus Hanson.

1030. Mrs. Dorothy Moe, Garner, Iowa. By her husband.

1031. Mrs. Lella Quintus. By a member of the Garner, Iowa, WMS.

1032. Mrs. W. G. Romp, Garner, Iowa. By her parents.

1033. Mrs. J. Curtis Russell, Clarion, Iowa. By the WMS.

1034. Mrs. Irene Korselman, Boyden, Iowa. By the Lillian McConnell WMS.

1035. Mrs. George Addison, Reinbeck, Iowa. By the Susie Young WMS, Amity Church.

1036. Mrs. Leland Claussen, Reinbeck, Iowa. By Mrs. Glen Owens.

1037. Mrs. James Paton, Traer, Iowa. By her husband.

1038. Mrs. Mae MacMartin, Omaha, Neb. By Miss Helen MacMartin.

1039. Mrs. Nancy Bowers. Omaha, Neb. By the South Omaha WMS.

1040. Mrs. Fred Towl, Omaha, Neb. By the South Omaha WMS.

1041. Mrs. Emma Bolton, Omaha, Neb. By friends.

1042. Mrs. Emma L. Solomon, Omaha, Neb. By her children, Mr. and Mrs. J. H. McMillan.

1043. Mrs. Arthur Johnson, Lincoln, Neb. By Jane and James Johnson.

1044. Mrs. Miriam Moeller, Lincoln, Neb. By Mrs. Arthur Johnson.

1045. Mrs. Jessie Graham, Lincoln, Neb. By herself.

1046. Mrs. Lionel Gunter, Ewing, Neb. By Mrs. Robert H. MacLachlan.

1047. Louise Stegner, Omaha, Neb.

1048. Mrs. Warren Negley, Omaha, Neb.

1049. Mrs. Brower McCague, Omaha, Neb.

1050. Miss Mariellen Beagle, Omaha, Neb.

1051. Miss Amy Crabbe, Omaha, Neb.

1052. Mrs. Mabel Church, Garnett, Kan. By friends of Women's Association.

1053. Mrs. Joseph Cupp, Kansas City, Kan. By her husband.

1054. Mrs. Emma Eshbaugh, Manhattan, Kan. By the WMS.

1055. Mrs. Mary Auchard, Manhattan, Kan. By the WMS.

1056. Miss Alta L. Inskeep, Manhattan, Kan. By the Anna M. Reed WMS.

1057. Miss Betty Jo Fliginger, Pittsburg, Kan. By a friend.

1058. Mrs. Roy O. Linebarger, Pittsburg, Kan. By friends.

1059. Mrs. Robert A. Cuthbertson, Pittsburg, Kan. By Mrs. Nell Wells.

1060. Miss Ethyl M. Jones, Pittsburg, Kan. By Mrs. L. W. Paydon.

1061. Dr. Genevra Leader, Topeka, Kan. By Edith C. Oyler.

1062. Mrs. Edith C. Oyler, Topeka, Kan. By Ona Tweedy.

1063. Mrs. Dale Miller, Clarinda, Iowa. By Mrs. Harry Buchanan.

1064. Mrs. Alvin Kruse, Waukesha, Wis. By her five sons.

1065. Mrs. John Lyon, Waukesha, Wis. By her husband.

1066. Miss Yola Zimmerman, Waukesha, Wis. By Mrs. J. D. Watson.

1067. Mrs. James Burgett, Wauwatosa, Wis. By a friend.

1068. Mrs. Ruth Hubbell, West Allis, Wis. By her mother.

1069. Mrs. Olive Pfeiffer, West Allis, Wis. By her husband.

1070. Mrs. Donald Moore, West Allis, Wis. By friends.

1071. Mrs. K. J. Ballschmider, West Allis, Wis. By a friend.

1072. Mrs. K. R. Damkoehler, West Allis, Wis. By friends.

1073. Mrs. S. A. Fulton, West Allis, Wis. By a friend.

1074. Mrs. C. J. Heil, Sr., West Allis, Wis. By a friend.

1075. Mrs. C. Willard Krueger, West Allis, Wis. By a friend.

1076. Mrs. John Lendved, West Allis, Wis. By a friend.

1077. Mrs. E. A. Mullinix, West Allis, Wis. By a friend.

1078. Mrs. Richard Sheridan, Albany, N. Y., in memory of Miss Caroline Schupp. By Mr. and Mrs. Frank Sitterly.

1079. Mrs. Charles Richardson. By friends.

1080. Miss Mildred Ann Conder, in memory of Miss Caroline Schupp. By Mr. and Mrs. Herbert W. Best.

1081. Mrs. Lulu Riter, Albany, N. Y. By friends.

1082. Mrs. William Landers, Amsterdam, N. Y. By Mr. and Mrs. Ray Tuft.

1083. Miss Patty Aucompaugh, Rotterdam Junction, Iowa. By Marion L. Tuft.

1084. Miss Janet Aucompaugh, Rotterdam Junction, Iowa. By Mr. and Mrs. Wm. J. Tuft.

1085. Miss Carole Bohlke, Rotterdam Junction, Iowa. By Mr. and Mrs. Paul Downes.

1086. Mrs. Peter VanHaste, Scotia, N. Y. By friends.

1087. Miss Elizabeth Donnan, Galway, N. Y. By West Charlton WMS.

1088. Miss Jane D. English, Schenectady, N. Y. By the King's Daughters' Society.

1089. Mrs. Hilda B. Calderwood, Scotia, N. Y. By the King's Daughters' Society.

1090. Mrs. James W. Hood, Johnstown, N. Y. By a friend.

1091. Margaret Thompson, Lisbon, N. Y. By Rachel Dandy and Doris E. Backus.

1092. Miss Mary Jean Simpson, West Glover, Vt. By her brother.

1093. Mrs. M. S. McLaren, Barnet, Vt. By her daughter-in-law.

1094. Mrs. Dora Hartley, Portland, Ore. By Women's Fellowship, Valley Community Church.

1095. Mrs. Norman P. Allen, Portland, Ore. By Mrs. W. Ralph Lufkin.

1096. Mrs. Orville B. (Bernice) Swearingen. By Women's Association, Multnomah Church.

1097. Mrs. Richard W. Childs, Portland, Ore. By Women's Association, Multnomah Church.

1098. Miss Juliet M. Johnston, McConnellsburg, Pa. By aunt, Rhoda E. Kendall.

1099. Mrs. Esther McCullock, Lewistown, Pa. By Mrs. Esther M. Rowles.

1100. Mrs. Mattie Barger, Lewistown, Pa. By the Willing Workers' Class.

1101. Mrs. Dora Kauffman, Lewistown, Pa. By the Willing Workers' Class.

1102. Mrs. John C. Peterson, Newville, Pa. By Big Spring WMS.

1103. Mrs. Mary Barker, Newville, Pa. By Mrs. Eleanor Bowman.

1104. Mrs. Ira Glenn, Marissa, Ill. By Ladies' Missionary Society.

1105. Mrs. Robert H. White, Marissa, Ill. By Mr. Robert H. White.

1106. Mrs. John Irwin, Marissa, Ill. By Mrs. Frank Irwin.

1107. Mrs. Bert Morton, Cartter, Ill. By relatives.

1108. Miss Florence McLaughlin, Cartter, Ill. By friends.

1109. Mrs. William Beebe, Cartter, Ill. By friends.

1110. Mrs. Willard Morton, Cartter, Ill. By friends.

1111. Mrs. Elza Foster, Cartter, Ill. By friends.

1112. Mrs. Luella Whelan, Cartter, Ill. By friends.

1113. Miss Mae McIntyre, Sparta, Ill. By the WMS.

1114. Mrs. Mary Davison, Sparta, Ill. By WMS.

1115. Mrs. Raymond Hohman, St. Louis, Mo. By Grace Schattgen.

1116. Lyern Zeiger, Sparta, Ill. By parents, Mr. and Mrs. Ernest O. Zeiger.

1117. William McMillan Beattie, in memoriam. By his daughter, Hazel Jean Beattie.

1118. Miss Hortense Hood, Sparta, Ill. By the Lois Boyd Circle.

1119. Mrs. Katie Gardinier, Sparta, Ill. By the Lois Boyd Circle.

1120. Mrs. W. H. Beckley, Coulterville, Ill. By her husband and the WMS.

1121. Mrs. J. A. Kennedy, Coulterville, Ill. By Mrs. C. J. McKelvey.

1122. Mrs. Rolland N. Wylie, Marissa, Ill. By the Evelyn Cathcart Circle.

1123. Mrs. Russell Henderson. By the Tilden, Ill., WMS.

1124. Mrs. John T. Fulton. By the Tilden, Ill., WMS.

1125. Mrs. John T. Fullerton, Coulterville, Ill. By her husband.

1126. Mrs. Harold Hammel, Sparta, Ill. By the Lamplighter Society.

1127. Mrs. Melvin Kloth, Sparta, Ill. By the Lamplighter Society.

1128. Mrs. E. H. Bottom, Richmond Heights, Mo. By Mrs. J. M. Lashley.

1129. Mrs. Gamble Jordan, Richmond Heights, Mo. By Mrs. J. M. Lashley.

1130. Mrs. H. A. Hemphill, Richmond Heights, Mo. By Mrs. Harland Speer.

1131. Mrs. George K. Reel, Richmond Heights, Mo. By Mrs. Robert Patterson.

1132. Mrs. Kenneth Brubaker, Leechburg, Pa. By the Allegheny WMS.

1133. Mrs. Harry Cook, Leechburg, Pa. By the Allegheny WMS.

1134. Mrs. Imogene Edwards, Beyer, Pa. By Mary Hamill.

1135. Mrs. Verda Thomas, Home, Pa. By Emabel Hamill.

1136. Mrs. Amanda Nolf, New Kensington, Pa. By the Puckety WMS.

1137. Mrs. William Cook, Vandergrift, Pa. By a friend.

1138. Mrs. Alice Marshall, Dayton, Pa. By Mrs. Edna Bartram.

1139. Miss Edith Zimmerman, Kittanning, Pa. By Mrs. Charles Wise in memory of her mother, Mrs. Robert McAuley.

1140. Mrs. Charles Alcorn, Freeport, Pa. By a friend.

1141. Mrs. Charles Frantz, Freeport, Pa. By Mr. and Mrs. M. U. Knappenberger.

1142. Mrs. Thelma Johnston, New Kensington, Pa. By the Margaret Laing Missionary Society.

1143. Mrs. George Shank, Apollo, Pa. By the Lois Kingan Mission Circle.

1144. Mrs. Martha K. Gregg, Apollo, Pa. By her husband, John W. Gregg.

1145. Miss Jo Ann Felgar, Apollo, Pa. Anon.

1146. Mrs. Leroy Wagner, Plumville, Pa. By the WMS.

1147. Mrs. James Domb, Plumville, Pa. By the WMS.

1148. Mrs. John Lukehart, Plumville, Pa. By the WMS.

1149. Mrs. Clara Kane, Plumville, Pa. By the WMS.

1150. Mrs. Mary Sharp, Leechburg, Pa. By friends.

1151. Mrs. Vaughn Crawford, Worthington, Pa. By Mrs. Harry C. Minteer.

1152. Mrs. Richard Baker, Akron, Ohio. By aunt, Miss Belle Thompson, Brookville, Pa.

1153. Elizabeth Brown, Greenville, Pa.

1154. Marjorie C. Rawson, Conneaut Lake, Pa. By the Esther Circle.

1155. Mrs. Maude Craven, Greenville, Pa. By the Kennard May Holland Circle.

1156. Mrs. Neta Buffham, Atlantic, Pa. By Ethel Inks.

1157. Iris Andrews, Meadville, Pa. By the Mayme B. McMichael WMS.

1158. Edna Zimmerman, Meadville, Pa. By the Mayme B. McMichael WMS.

1159. Mrs. Mary Wilson, Greenville, Pa. By her husband, Floyd Wilson.

1160. Mrs. Paul Miller, Sandy Lake, Pa. By Mr. and Mrs. Earl Henderson.

1161. Mrs. Thomas Wygant, Sandy Lake, Pa. By Mr. and Mrs. Glenn Snyder.

1162. Mrs. Milton Kern, Sandy Lake, Pa. By Mrs. Ross Ebbert.

1163. Mrs. Bertha Gelvin Du Mars, in memoriam. By various members of Velma Hays Society.

1164. Mrs. Blanche Myers Henry, in memoriam. By the Velma Hays Missionary Society, Adamsville, Pa.

1165. Mildred M. Moore, Adamsville, Pa.

1166. Mrs. Charles D. Kilgore, Erie, Pa. By the WMS, First Church.

1167. Mrs. Anna M. Palmer, in memoriam. By Miss Bess N. Royal, Erie, Pa.

1168. Mrs. Robert Hill, Greenville, Pa. By parents, Mr. and Mrs. H. F. Landfried.

1169. Mrs. H. W. Campbell, Oil City, Pa. By Alice E. Mitchell.

1170. Mrs. George Hahn, Oil City, Pa. By her husband.

1171. Mrs. Autumn Neff, Meadville, Pa. By Mrs. Martha Woodworth.

1172. Mrs. Alice Cupps, Greenville, Pa. By Mr. and Mrs. P. R. McDonald.

1173. Mrs. Wilma Christman, Greenville, Pa. By Mrs. Robert Christman.

1174. Mrs. Walter McClellan, Greenville, Pa. By Mrs. W. A. Baker.

1175. Mrs. Stanley McCurdy, Greenville, Pa. By a friend.

1176. Mrs. William Graff, Oil City, Pa. By her family.

1177. Mrs. Ralph Rogers, Oil City, Pa. By a friend.

1178. Mrs. Louise Richardson, Meadville, Pa. By Mayme B. McMichael Missionary Society and Mrs. Goldie Bertschy.

1179. Mrs. Lewis Cress, Polk, Pa. By the North Sandy WMS.

1180. Miss Cora Hastings, Polk, Pa. By the North Sandy WMS.

1181. Mrs. Edward Wilcox, Seaton, Ill. By Cedar Creek WMS.

1182. Mrs. Adam Moffett, Hanover, Ill. By the WMS.

1183. Mrs. Maxine Stoutt, Little York, Ill. By Mrs. Richard Strattan.

1184. Mrs. L. J. (Mabel) Mason, Rock Island, Ill. By Mrs. John Bell.

1185. Mary Elizabeth Cocks, Rock Island, Ill. By Dorothy Lukens.

1186. Mrs. Robert Brokaw, Viola, Ill. By the WMS.

1187. Mrs. Neal McClanahan, Monmouth, Ill. By WMS, Sugar Tree Grove Church.

1188. Mrs. Ralph Ault, Monmouth, Ill. By mother, Mrs. H. L. Schweitzer.

1189. Mrs. David Turnbull, Toulon, Ill. By Mrs. Robert Fleming.

1190. Miss Roberta Louise Strand, Monmouth, Ill. By Mrs. Wallace Turnbull.

1191. Mrs. A. C. Morrill, Monmouth, Ill. By friends in W.F.M.S.

1192. Mrs. D. R. Leinbach, Monmouth, Ill. By Mr. and Mrs. Paul Bunn.

1193. Mrs. F. A. Allison, Monmouth, Ill. By friends in W.F.M.S.

1194. Mrs. John H. Spears, Stronghurst, Ill. By aunts, Jean Spears Whiteman and Lois Spears.

1195. Mrs. Carroll Ryner, Monmouth Ill. By the Eva D. Huey Society.

1196. Mrs. E. Van Wart, Ridgewood, N. J. By Mrs. Betty Rice, Paterson, N. J.

1197. Mrs. Dorothy Donovan, Elmont, N. Y. By a friend.

1198. Mrs. Minnie Rodgers, Brooklyn, N. Y. By Women's Guild, Bay Ridge Church.

1199. Mrs. M. Collin, Brooklyn, N. Y. By herself.

1200. Mrs. Joseph Sherwood, Queens Village, N. Y. By Mrs. Mabel Gemmill.

1201. Mrs. Harold C. Smith, Newburgh, N. Y. By the WMS, First Church.

1202. Mrs. Rose Russo, Lyndhurst, N. J. By the WMS, Reed Memorial Church.

1203. Mrs. William Nolte, Lyndhurst, N. J. By Miss Lucille Nichol.

1204. Mrs. May Cooney, Brooklyn, N. Y. By the late Mrs. Anthony Commeret.

1205. Mrs. Albert Epp, Sr., Brooklyn, N. Y. By women of Westminster WMS.

1206. Mrs. Isabella Cormack, Queens Village, N. Y. By Mrs. Ruth Wengert.

1207. Mrs. Helen Anderson, Queens Village, N. Y. By Mrs. Marion Shaw.

1208. Mrs. Agnes Hall, Madison, Ind. By Caledonia WMS.

1209. Mrs. Joyce Crecelius, Princeton, Ind. By her family.

1210. Mrs. Virginia Dawson, Princeton, Ind. By a friend.

1211. Mrs. Johnnie Mae Osborne, Indianapolis, Ind. By the Rose D. Hummons WMS.

1212. Nancy Lou Lowry, Princeton, Ind. By Helen P. Hager.

1213. Mary Sue McClurkin, Princeton, Ind. By Eula G. Crecelius.

1214. Mrs. Ethel Baumgartel, Mars, Pa. By Mrs. Frank Rosebaugh.

1215. Mrs. Hazel M. Gascoine, Glenshaw, Pa. By a friend.

1216. Mrs. Pearl M. Yeckel, Tanta, Egypt. By Mrs. R. D. Wagener.

1217. Miss Martha Hahcock, in memoriam. By Mrs. G. Raymond Bell.

1218. Miss Carrie Sauer, in memoriam. By her sister, Mrs. Bertha L. Hanson.

1219. Mrs. Ruth M. Bargar, Glenshaw, Pa. By R. H. McCutcheon in memory of Mrs. Sarah J. McCutcheon, mother of Mrs. R. Bargar.

1220. Mrs. Marie Snatchko, Glenshaw, Pa. By a friend.

1221. Mrs. Ruth R. Zoerb, Glenshaw, Pa. By a friend.

1222. Mrs. Dorothy D. Brooks, Allison Park, Pa. By a friend.

1223. Mrs. Helen Schwab, Glenshaw, Pa. By Mrs. Lee Edwin Walker.

1224. Mrs. Mary Sanderson, Glenshaw, Pa. By a friend.

1225. Mrs. Mary Miller, Glenshaw, Pa. By a friend.

1226. Mrs. Clare Dawson, Glenshaw, Pa. By a friend.

1227. Mrs. Alma Freeman, Glenshaw, Pa. By a friend.

1228. Mrs. Harry Caylor, Butler, Pa. By her sister, Mrs. Frank Caylor.

1229. Edwin Carlson, Springdale, Pa. By his mother, Mrs. Carl Carlson.

1230. Mrs. James C. Evans, Springdale, Pa. By her aunt, Mrs. H. J. Clowes.

1231. Mrs. William G. Walzer, Springdale, Pa. By her mother, Mrs. H. J. Clowes.

1232. Mrs. Eva K. Sharpe, Cambridge, N. Y. By a friend.

1233. Miss Margaret V. Buffum, Shushan, N. Y. By her sisters.

1234. Mrs. Ruth Davis, St. Clairsville, Ohio. By Mr. and Mrs. Alex Fodor.

1235. Lois Lee Shambaugh, St. Clairsville, Ohio. By a friend.

1236. Miss Louise Bullard, Triadelphia, W. Va. By Rev. and Mrs. John E. Gray.

1237. Mrs. Craig McFadden, Cadiz, Ohio. By Mrs. Lucille Hanna.

1238. Peggy Coleman, St. Clairsville, Ohio. By Mr. and Mrs. Stanley Ruminski.

1239. Olive Holmes, St. Clairsville, Ohio. By Dr. and Mrs. Frank Montgomery.

1240. Simone Scales, St. Clairsville, Ohio. By a friend.

1241. Miss Margaret Moss, West Alexander, Pa. By the Margaret Moss Missionary Society.

1242. Mrs. P. G. Christy, Wheeling, W. Va. By Mrs. Blanche Hare Wheeler.

1243. Mrs. Stephen Neuhart, Wheeling, W. Va. By Mrs. Blanche Hare Wheeler.

1244. Miss Emilie Faris, Wheeling, W. Va. By the Dorcas Circle.

1245. Mrs. Delbert Jenkins, Wheeling W. Va. By a friend.

1246. Mrs. Elmer Coulter, St. Clairsville, Ohio. By Mr. and Mrs. G. A. Ferguson.

1247. Mrs. George Zeyer, St. Clairsville, Ohio. By Misses Emma and Ruth Stewart.

1248. Mrs. Robert Foreman, Walton, N. Y. By West Brook Missionary Society.

1249. Mrs. Walter Leubner, Walton, N. Y. By her husband.

1250. Mrs. John (Ruth) Shaver, Walton, N. Y. By Mundale WMS.

1251. Mrs. Leona Leitner, Davenport, N. Y. By North Kortright WMS.

1252. Mrs. Clayton Hawley, DeLancey, N. Y. By her daughter, Dolores Hawley.

1253. Mrs. Lawrence Ballantyne, DeLancey, N. Y. By a friend.

1254. Miss Mary Laidlaw, DeLancey, N. Y. By friends.

1255. Miss Gertrude Cowing, De Lancey, N. Y. By friends.

1256. Mrs. Warren Gutliph, DeLancey, N. Y. By Mrs. Henry Little.

1257. Mrs. Lena Porter, DeLancey, N. Y. By a friend.

1258. Mrs. Mima Gildersleeve, Davenport, N. Y. By the WMS.

1259. Mrs. George Ruff, DeLancey, N. Y. By the Cabin Hill WMS.

1260. Miss Gayle Terry, DeLancey, N. Y. By the Cabin Hill WMS.

1261. Jean M. Clark, Delhi, N. Y. By a friend.

1262. Doris Waterman, Delhi, N. Y. By members of Girls' Circle, Andes, N. Y.

1263. Janet Edwards, Andes, N. Y. By members of Girls' Circle.

1264. Mrs. Bertha Bently, Oneonta, N. Y. By friends.

1265. Mrs. Frances McMullen, Oneonta, N. Y. By a friend.

1266. Mrs. James Worden, DeLancey, N. Y. By Mrs. Arthur Aikens and Mrs. Oscar Ruff.

1267. Mrs. Russell Wager, DeLancey, N. Y. By Mrs. Cornelius Stoop and Mrs. Glenn Georgia.

1268. Miss Helen Doig, in memoriam. By the M. Ella Turnbull Society, Andes, N. Y.

1269. Miss Marjorie Banuat, Bovina Center, N. Y. By her mother and Sabbath School teacher.

1270. Mrs. Julia Huggans, Bovina Center, N. Y. By two friends.

1271. Miss Beverly McPherson, Bovina Center, N. Y. By two friends.

1272. Mrs. Joan Lois Shaw, Mt. Ayr, Iowa. By Rev. Lloyd E. Shaw.

1273. Mrs. Milton Dowell, Coin, Iowa. By Mr. and Mrs. Sam Allen.

1274. Mrs. Ray Goltry, Red Oak, Iowa. By Center Ridge WMS.

1275. Mrs. Harold McKinley, College Springs, Iowa. By Mr. and Mrs. Ira McKinley.

1276. Mrs. Eldon Griffith, College Springs, Iowa. By Mr. and Mrs. Ernest Borthwick.

1277. Mrs. Raymond Osborn, College Springs, Iowa. By a friend.

1278. Mrs. Ben Walter, Lenox, Iowa. By Mrs. Bertha Cless Cheese.

1279. Mrs. Mary Henderson, Lenox, Iowa. By her husband and children.

1280. Mrs. Hallie Nervik, Tacoma, Wash. By the Ethel K. Glenn Missionary Society.

1281. Mrs. John N. MacIntosh, Seattle, Wash. By herself.

1282. Mrs. Dixon A. Ervin, Sr., Seattle, Wash. By Trinity Women's Fellowship.

1283. Mrs. Cora V. Anderson, Seattle, Wash. By a friend.

1284. Mrs. Herbert E. Schreiner, Seattle, Wash. By a friend.

1285. Mrs. Helen Crouse, Seattle, Wash. By Mrs. Alma Pruess.

1286. Mrs. Edward McMillan, Seattle, Wash. By friends.

1287. Mrs. Anton Rodenhouse, Seattle, Wash. By herself.

1288. Mrs. Martha T. Toms, Seattle, Wash. By her daughter.

1289. Mrs. Bernice T. Buchner, Seattle, Wash. By her sister.

1290. Mrs. Will Morse, Seattle, Wash. By Mrs. Edw. Base.

1291. Mrs. C. F. Thomas, Seattle, Wash. By Mrs. Edw. Base.

1292. Minnie Durr, Seattle, Wash. By a friend.

1293. Mrs. Ken Lawrence, Seattle, Wash. By a friend.

1294. Mrs. L. L. Zimmerman, Seattle, Wash. By a friend.

1295. Mrs. Louis H. Goodhue, Mt. Vernon, Wash. By Mrs. Anna H. Berry.

1296. Mrs. Audrey Hansen, Zillah, Wash. By Mrs. Ethel Burnett.

1297. Mrs. Charles Erickson, Everett, Wash. By the WMS.

1298. Mrs. Peter C. Koehler, Ainsworth, Iowa. By her family.

1299. Mrs. Dorothy Hargreaves, Providence, R. I. By Mrs. R. N. Day.

1300. Mrs. Jane Koss, Quincy, Mass. By the WMS.

1301. Mrs. Saidee W. Carnie, Fall River, Mass. By Mrs. Ralph E. Loper.

1302. Miss Isabel Salmond, Fall River, Mass. By Mrs. David C. Morrison.

1303. Mrs. Minnie O. Couillard, Whitinsville, Mass. By the WMS.

(To Be Continued)

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

"There is something disarming—whether in a family quarrel or in an international situation—resulting from a willingness to explore the other person's point of view."—*Charles Sawyer*

OCTOBER PROGRAM SUGGESTIONS

U. S. ROUTE 1. TRUTH OF GOD HIGHWAY MAIN THROUGH ROUTE TO MISSION FIELDS

ALL ABOARD! FOR WE ARE OFF TO THE MISSION FIELDS ONCE AGAIN! We are resuming our lovely journey over The Truth of God Highway after a much needed "summer tune-up"! Our station wagon V8 engine should now give EFFICIENCY AND PRECISION!

Bible Light and Meditation: The Story of Peter's Vision, Acts 10:1-16

THE TRUTH ABOUT RACE

In these Scripture verses we begin the wonderful movement of "inclusion." Here the door was opened to the Gentiles, and the Apostles and the Church had come to a recognition of the larger meaning of the work of Christ.

G. Campbell Morgan in his book *The Acts of the Apostles* relates the fact that no Gentile, as entirely separated from Hebraism, had been admitted on apostolic sanction to the fellowship of the Christian Church. The admission of Cornelius, a Roman soldier, rocked the Church, threatening to divide it in twain.

Cornelius had been true to the light that was within him. He had followed it, yielded himself to it, and become a worshiper of the one true God. But he had not passed into the fullness of life or light. He also needed Christ. He needed spiritual enduement, the key to the situation. Had there been no Christ, had he never heard the message, then he would have been judged by the light he had and his obedience to it; but he needed the fuller light and his obedience to the early light was the condition upon which the angel came to him and said: "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa and fetch one Simon. . . . He shall tell thee what to do."

Turning to Peter we find that he, like Paul, was a "Hebrew of Hebrews," of pure Hebrew parentage. The prejudices of the past were still strong within him. But God had to show him something wider. Illuminated by the Holy Spirit on the day of Pentecost, he had interpreted the fact of the coming of the Spirit when he was able to say, "This is that which hath been spoken through the prophet Joel." He declared that the Spirit should be poured upon "all flesh." Had Peter actually at that time come to full understanding of the significance of the thing he himself had said?

Peter's prejudices were somewhat broken down in that he was content to lodge in the house of Simon, a tanner. The first outworking of prejudice was gone; and yet it was still in his heart.

Cornelius was instructed by the angel to send men to Joppa, and fetch one Simon, surnamed Peter. He would tell Cornelius what to do.

Peter in turn saw a heavenly vision, a strange vessel in the form of a great canvas, filled with all kinds of animals. Then a voice sounded, "Rise, Peter; kill and eat." The idea conveyed was that of the cleansing of all, and therefore the putting away forevermore those ceremonial limitations which had cursed the Hebrew religion.

Peter's obedience led to receiving the men sent by Cornelius to Joppa, and the great picture was the work of the unifying Spirit, breaking down barriers, sweeping out prejudices. As a result of the meeting, the infant Church, with its lingering prejudices, was compelled to a recognition that *in Christ* there is neither Jew nor Gentile, that the Christian movement includes all who come through faith in Christ into fellowship with Him.

Let us "refuel" through prayer. *Prayer Cycle*: Days 10 and 22.

MISSION STUDY

We begin the study of "Christ, the Church, and Race." Have you secured one of the teen-age study books as listed on the Teens' page in the July-August issue? I trust you have planned how best to use it in your group. Further information on "Christ, the Church, and Race" can be found in the articles in MISSIONARY HORIZONS.

A LOOK AT THE NEGRO WORK

No one will deny that the presence of millions of Negroes in the United States constitutes a problem for both the Negro and the white people. All of us will agree that there is general disagreement as to how this problem may best be solved. Even Christians disagree on many points with respect to this subject, but there is *one important point* which should find all followers of Christ in perfect accord. That is the Negro's need of the Savior. Jesus said, "No man cometh unto the Father but by me." That statement includes the Negro just as surely as the white man. The Negro needs to be saved, and he cannot be saved without Christ. Here is a basis for unity with respect to Negro work.

FACTS AND FIGURES

The United States Census Bureau reports that the Negro population now numbers approximately 16,000,000, which comprises 9.8% of the total population of the nation. The Negro, like the rest of the population, is on the move. According to the 1950 census figures, 10,208,000 Negroes still live in the South, 1,975,000 in the Northeast, 2,134,000 in the North Central states, and 576,000 in the Western states.

In 1866 only 10% of the Negro population were literate. Today 83.7% are literate. In 1866 there were only 15 colleges and normal schools for Negroes—today there are 107, of which 25 are publicly controlled colleges and universities, 13 teachers' colleges, 18 junior colleges, and 51 private schools, most of which are church-related.

The number of church members in 1866 was approximately 600,000. Today approximately 9,000,000 are affiliated with some church or religious organization, while 7,000,000 Negroes are non-church members.

While there has been a phenomenal development in the life and culture of the Negro the church should not for one moment consider that her work is finished in their behalf. As one elderly Negro clergyman, trained in our schools, stated, "Please urge the church not to forsake us now." "As good parents would not forsake an adolescent child at a time when he needed most the counsel, sympathy, and understanding of a parent, so the church must not forsake the Negro at a time when he needs Christian counsel and understanding as never before in his development."*

OUR OWN UNITED PRESBYTERIAN NEGRO WORK

Alabama is where much of our Negro work is centered. It is in Wilcox County where we support four churches and furnish salaries for Bible teachers, matrons, dietitians, and maintenance workers in four schools. These schools are located at Miller's Ferry, Prairie, Camden, and Annemanie. Most of the children come by bus or walk many miles. One important feature of these schools is the hot lunch program.

We operate a college at Knoxville, Tenn.

In both Chase City, Va., and in

(*Continued on Inside Back Cover*)

*"May We Introduce Negro Missions" by Dr. A. K. Stewart.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

"For every peck of more equitable human relations we sow, we reap bushels in a healthier environment for our children and plain peace of mind for ourselves."—*Dwight R. G. Palmer*

JUNIOR CENTENNIAL GOALS
5% Increase in Societies
10% Increase in Membership
20% Increase in Contributions

We are proud to have a part in the centennial celebration of our denomination. Above we have listed goals for Juniors which have been adopted by the conference group of Junior leaders and the Convention of the Women's General Missionary Society in session at Indianapolis. What do they mean in a practical way?

These are goals which we hope to attain by the end of our centennial year—1958. Let us examine each goal to see what it means and what we can do to help in its attainment.

The reported number of societies in 1956 was 486. A 5% gain would mean a net gain of 25 societies for the remainder of this year and all of next year. Year before last we gained 8 societies; last year we gained only 5. To arrive at our goal by the end of 1958 will take cooperation and work on the part of presbyterial Junior Secretaries and all of us.

You can talk about the rewards and interesting parts of your work as Junior superintendent. Encourage friends in churches who do not have a Junior society to get one started. The playlet given as the report for Junior work and *Junior Missionary Magazine* at the Convention might be adapted a little and presented at presbyterial to help interest churches in organizing. This playlet was written by Mrs. Edwin B. Hurrell and will appear on the Junior page of MISSIONARY HORIZONS in the October 1957 issue.

Our goal for membership means an increase of 1,622 boys and girls. How shall we attain this goal? Enlist the help of the Women's society in your church. Let's give our Junior missionary society a little publicity, not just a notice of the meeting alone but some interesting fact of what projects you are working on or something you are doing. These may be in the church bulletin or in the church newsletter.

Some societies have had publicity in the local newspaper about unusual meetings. You might send a written invitation to all the boys and girls in your church school. Back of all this publicity must be well-planned, interesting meetings. Let the children participate in the planning and carrying out of the program. They will want to come and bring others with them if they share in the meeting.

A 20% increase in contributions means that our total contributions to the WGMS will increase $8,798.52 by the end of 1958. An administrator in a large public school system once said, "If you want to promote a cause, go to the elementary child." Have you watched with what great interest they give when a real challenge has been presented?

These goals furnish a great challenge. With the cooperation and honest effort of each one, let us go forward to attain these goals for Him in whose name we serve.

* * *

Thank Offering will be your main emphasis in October. Remember to send your Thank Offering money to your presbyterial treasurer before Nov. 15.

* * *

It is time to be ordering your material for the study of "Christ, the Church, and Race." Consult the last page in *A Look Ahead in Mission Study** for a description of the books and materials available this year.

*Sent to every Junior superintendent.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"Democracy . . . is a condition where people believe that other people are as good as they are."—*Stuart Chase*

OBSERVATIONS AT TAMA

DAVID W. PARK, M.D.

When one is approaching a new field of work, it is inevitable that one should form a mental picture of the situation, and equally inevitable that such a picture will be changed by contact with reality. Since Mrs. Park and I arrived at Tama, Iowa, our experience has differed from our expectation in many ways and is still far from clear.

The Indian community is in a state of transition, and its problems affect the church and mission, largely in an adverse way. The Mesquakie Indians differ from others, in that, for nearly a hundred years, their settlement has been owned by the tribe. They have become "Americanized" to a considerable degree. However, they are the only Indians in the State of Iowa, and this isolation from other groups of their own race has solidified their determination to preserve their ancestral traditions and ways of life.

Economic conditions are reasonably good. Most of the men are employed in surrounding towns and cities at a fair wage. They are far from affluent, but neither are they destitute. Dire poverty exists only as a result of alcoholism which is all too prevalent. Sexual immorality is also a serious problem.

The policy of the Federal Government seems to have two main objectives. The first of these is the relocation of suitable families in cities or other areas where employment can be obtained. The authorities find for such a family housing and work, advance money for the expense of making the change, and provide sufficient cash until pay checks start to come in. The Indians appear to be divided in their opinions about this plan. Some feel that everyone should stay and maintain their community. Others are entirely willing to accept the inducements offered them to set up a new home in a new environment. Several families have gone or plan to go in the near future. The obvious result will be to deplete the community of its intelligent and progressive members.

The other objective of the Government is to induce the Indians to abandon their communal ownership of the land, dividing it among the members. On this point the Indian reaction seems almost unanimously unfavorable. Even those contemplating relocation realize that, under the present system, they would retain their rights as members of the community and could return there should their venture elsewhere prove unsuccessful. The others resent the attempt to destroy a system which has been in force for a century.

In the minds of many, Christianity is regarded as simply one phase of a program to wipe out every vestige of Indian culture. They are unwilling to hear the Gospel themselves or permit their children, particularly the boys, to have any part in the "white man's religion."

These conditions render it difficult to reach the adult non-Christians through direct evangelism. To paraphrase the words of Scripture, "How shall they hear, except they listen?" This is not to decry the importance of preaching the Gospel, "whether they hear or whether they forbear." I am convinced, however, that there are two other lines of work which may yield more immediate results.

One of these is to use every effort to develop in each of our small groups of professed Christians such

a love for Christ that He will be first in every phase of their lives, that they will love one another, and that they will realize their responsibility as witnesses for Him. Unbelievers may close their ears to the spoken word, but they cannot fail to behold the consecrated life.

The other approach is through work with children and young people. Here my report is more encouraging. The Junior and Teen-Age missionary societies had been inactive during most of 1956. Mrs. Park and I anticipated some difficulty in getting them started, but the response was better than we had expected. Six Teen-agers and 12 Juniors came to the first meetings, and the next month these groups were 9 and 15 respectively. They come to church and Sabbath School regularly; in fact the average congregation on Sabbath morning consists of 5 adults, 9 teen-agers, and 12 children.

The teen-agers of the Ruth Williamson Missionary Circle especially are very active and interested. They have organized a choir under the direction of Mrs. Park. Fridays they come early in the evening to the church. I lead a short worship service and a talk on Christian faith and duty, then they have their rehearsal and come over to the manse for a social hour or two. TV, records, and refreshments make the time pass all too quickly. Our TV set and record player, both gifts from our friends at East Craftsbury, Vt., have been of tremendous value, for few of the Indians have electricity in their homes as yet. Neither the donors nor we could have known, when the gifts were made, that they would further the Lord's work.

The girls also gave a party and have other interesting things in view. They have a good time, but are not indifferent to the spiritual side. The other evening, while going home on the bus, I heard one of them say about a friend, "She's a lovely girl, but I do wish she would come to church." To my comment, "Why don't you coax her?" another one of the group replied, "We have asked her, but now we think it best not to pester her, but wait awhile and let her see how much the church means to us." That certainly made me feel good.

I believe that this group contains the promise of better things to come. I am anxious for them to have every opportunity for development and I hope that it will be possible for them to meet Christian young people at youth fellowships, camps and conferences, and, in due time, at our church colleges. They need such contacts to know that they do not belong simply to their own little group, but enjoy the fellowship of all who love the Lord Jesus. To accomplish this we need your prayers and support.

"Finally brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."

HAPPENINGS AT OLJATO, UTAH

F. C. PATTERSON

Do you remember that President Eisenhower made a trip to the Southwest last winter to view the disaster caused by the prolonged drought, and Tucson, Ariz., had rain the day before he arrived there?

As a result of his trip provision was made for an Emergency Stock Feeding Program which included the stock of the Navaho Indians. The car loads of grain began to arrive in Flagstaff early in January and so did the rain. The Navaho Tribal Council paid Navaho truckers to haul the grain from Flagstaff to the reservation. Oljato, being the farthest from the railroad, was about the last to receive its allotment of grain. The bags of oats and corn began to arrive here late in January when we were having snow, wet snow and plenty of it, the most we had seen in our eight winters here. (The winter before we arrived, 1948-49, was the

Grain stored at Oljato for Emergency Stock Feeding Program

winter of the big snow and the hay-lift, when hay was delivered to stockmen by air in several Western states and here in the Navaho Reservation also.)

The truck loads of grain arrived in Oljato faster than the local Navahos could haul it home, as the snow made it tough going over their wagon trails. Storage space was needed and as our mission had the only available space we helped the Emergency Stock Feeding Program.

During that week of the heaviest snow the weather man and the stork put on a contest. Two mothers were flown to Tuba City Hospital by a mining official. A third, Mrs. Tom Holiday, was taken out by jeep station wagon when flight by air was impossible. Friends of the Holidays

(*Continued on Page* 59)

Hite Chee and his family, nearest neighbors of the Pattersons. In the hogan, left to right: Etta Chee Rock (daughter), Hite Chee, Libby Chee (wife), Ann Haycock Chee (daughter-in-law) with David in cradle board. The two young women and their husbands, Jackson Rock and Billy Chee, were baptized at Oljato Mission last April.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
R. D. No. 4, Kimlyn Rd., Irwin, Pa.

"The real democratic American idea is, not that every man shall be on a level with every other, but that every one shall have liberty, without hindrance, to be what God made him."—*Henry Ward Beecher*

SUMMER VISITORS

Left to right: Margaret Beveridge, Ruth Flack, Ruth Courter

Frenchburg, Ky., holds a special attraction for those who have served in the school or hospital. Among those who have come recently to see for themselves what is going on are the three pictured here. Miss Margaret Beveridge, now of Washington, Iowa, worked on the Frenchburg staff from 1926 to 1944, or a total of 18 years. Miss Ruth Flack, now of Minden, Neb., was on the staff from 1935 to 1944, or a total of 11 years. Miss Ruth Courter, now of Winfield, Iowa, served the school as teacher and then principal from 1931 to 1953, or a total of 22 years. The community has been honored to have the visit of this trio which represents a total of 51 years of devoted Christian service in Frenchburg.

KENTUCKY CLOTHING STORES

The Frenchburg and Ezel clothing stores are still in operation. There is a large crowd of people at these stores each morning. Your contributions have been a great help to the people and to the schools as well. May we urge you to keep your contributions of clothing and other gifts coming to the work.

The address for the Ezel School is the same as in past years:

Parcel Post and Motor Freight
Superintendent William A. Heagen
Ezel School, Ezel, Ky.

Railroad Freight and Express
Superintendent William A. Heagen
Ezel School, Mt. Sterling, Ky.

(*Continued on Page* 56)

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1000 Ridge Ave., Coraopolis, Pa.

"Brotherhood is as practical and as fair and square as a traffic signal. It's as rugged and clean cut and it ought to be as typically American as the rules of baseball."—*Eric Johnston*

SURVEY OF SERVING

"Whoever tries to do each day's work in the spirit of patient loyalty to God is weaving the texture whose other side is fairer than the one he sees."—Dean Stanley.

During the summer months your secretary has been privileged to meet and talk over problems, as well as the many causes for rejoicing, with many of our fellow workers. How faithfully these teachers, nurses, ministers, and church visitors are serving the Master!

To attend commencement at Knoxville College and thrill with those young people as they received their diplomas, ready to start serving in many new areas of life, was an honor and a pleasure. We can never measure the hours of service given by faculty and interested friends in order that these young people might have this preparation.

Mrs. P. H. Parker continues to serve as church visitor, calling in the homes of the Knoxville community. In many places she finds discouraging conditions and needy people—needing the Word of Life as well as many of the necessities of life. Keep this work in your prayers and in mind as you plan Christmas projects. Write to her about how you might help her serve. She seeks our prayers and interest.

Vacation Church Schools were held again this year. Miss Eva Thomas plans and conducts those at Henderson and Townsville, N. C., after the school year closes—another faithful service.

We are happy that Mrs. Eva J. Adams could be away from Jubilee Hospital at Henderson long enough to attend the WGMS Convention in Indianapolis. This is a busy time at the hospital with all the preparations getting under way for the new building added to the usual routine. The needs of the hospital are the same as hospital needs anywhere. If your group can supply sheets, pillow cases, gowns, baby clothes, etc., again I say, write to Mrs. Adams and tell her what you can do to help.

Schools are opening everywhere for the new term and again we crave your continued interest and gifts for our hot lunch program in the Southland. How appreciative the folks at Camden are, to mention only one school, for your gifts through the years!

Mrs. James Hudley of Chase City, Va., also attended the Convention. She is serving in many ways but is especially challenged with her opportunity to teach Bible to her pupils. May we pray that the Word may be seed sown in good soil and that we may diligently sow, knowing that God will give the harvest.

We have mentioned only a few places of service and those serving. The list could be much longer. We crave your prayers and interest in those who serve day by day in our American Negro work.

For educational as well as decorative accessories on the theme "Christ, the Church, and Race," send to Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Ind. Puzzlemats, napkins, place cards, favors, mobiles, and other items are available for large or small groups and may be used in a variety of ways. These are not merely conversation pieces but valuable visual aids to learning!

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

"Unless we make democracy and brotherhood a social and spiritual reality at home, we cannot hope to translate them into vigorous and consistent policies abroad."—*Benson Ford*

NEWS FROM ETHIOPIA

(Mrs. A. W.) Nessie F. Pollock, R.N., was honored by the Emperor—His Majesty Haile Selassie—before she left Ethiopia to return to America. Mrs. Pollock was called to the Royal Palace where she received a medal from the Emperor in appreciation of her faithful service of fifteen years for his people. Her gentle ministries in God's name, her devoted service in Addis Ababa and Maji, and her messages of cheer and encouragement have helped many to look to the Great Physician for healing of body and soul. The medal is of Ethiopian gold (almost the size of a silver dollar U.S.); on one side is the picture of His Majesty and on the other his coat-of-arms.

Mrs. Pollock will make her future home with a sister-in-law in Ontario, Calif.

MAJI

Our church group here on the compound has sent one of its own young men to a nearby district, Jada, where he is trying to start a school. His wife used to be in our school; she is the daughter of our foreman. They are finding the going difficult, but pray with us they will be used by the Lord and will find joy in Him.

Our hearts were made glad when Keis Gidada was here for a short visit and held Communion; at this time six new members were received into the fellowship of the Church. Following the service five signified they wanted instruction. We've been here so long and the people have been slow to respond, but now we feel that the Lord has broken through and we know He will call out His own.

Hazel J. McGeary

MAJI

I had never been to Maji. I had heard of the 35 miles of bad road from the airfield and I had thought only of the road, so I was almost overwhelmed by the beautiful scenery. This is very mountainous country. What views as we climbed and looked ahead and below us in the valley! The tropical forest growth must be cut away and burned so the sun can reach the road and dry it. That day we had no trouble and made the trip in three hours. About a month ago I went down and it took us nine hours with a heavily-loaded truck for we had to stop to rebuild parts of the road and throw stones into mud holes.

I opened the clinic Apr. 1, I must confess with fear and trembling, but as I look back I praise the Lord for all He has done for me. I feel at home here in the clinic and in the town. I have been to a number of homes, called for illness and delivery of babies. I have a teen-age clinic helper, and Hada Maria who took training and worked in Dembi Dollo Hospital with me is here with me; she is especially good in visiting the homes and giving the message. She teaches in the school and mothers the girls.

All kinds of people come to the clinic, from the well-dressed Amhara to the poorest tribesman with a dirty cloth, a hard hide, or nothing at all. The babies are so sweet and cute and wear only beads; the older girls sometimes wear chains as a loin cloth. The Tirma women have their lower lips cut and pulled away out and large metal plates inserted. No one knows the Tirma language well enough to translate for us. We are praying for people from these tribes

who know Maji or Amharic and can translate the message given. A number of our Christians are Majis, so we can reach them; at the clinic each morning a person gives the message and has an interpreter.

Marjorie Faught, R.N.

DEMBI DOLLO

The hospital is quite busy these days—the new governor is expected to come to inspect! The maternity service has increased and often deliveries occur at night. But it is a very satisfying feeling to have live mothers and babies, and to realize the potentialities wrapped up in each new life.

A patient went home lately—one who previously knew little about Christianity. While here his heart really seemed to respond to Christ. It was a thrill to hear him ask to buy a Bible.

The air service has brought us many Anuak patients. There have been times when we have had more Anuak patients than Gallas, but language is a problem. Ethiopian Air Lines had flights to Gambeila on week-ends, and it was a nice opportunity to get away for a change; the cost was $4.40 for the round trip. The work at Pokwo is different from ours; it was good to have fellowship with Joan Yilek and Marie Lusted.

Mary Nell Harper, R.N.

MIZAN TAFFARA

As I write at my window, I hear a great hubbub of voices along with the noise of the grinding machine. Many people bring their grain here to be ground in the mill. I'm glad the women can do this to lighten the burden of their heavy grinding work, but how they seem to fight among the groups! Each one, of course, wants to be first and it often ends in real bitterness.

You would be amused if you could see how negotiations have to be carried on here. I have a couple of school boys who help in the garden after school; each represents a different tribe and neither speaks Amharic. So they have to use "signs and wonders" for conversation with each other, while I have to use even greater "wonders" and many curious demonstrations to get anything across to them.

Eileen Halewood, R.N.

JOY OF NEW LITERATES

Many joys bless our days, for which prayer and praise are coveted. Jean Black's two orphan girls have recently been married to good Christian men. A group of 27 in a three-day school taught by Laura MacLachlan and her two literacy promoters of the district thrilled us. Most had learned to read as adults and are earnest voluntary teachers of other adults in their villages. There is a fresh buoyancy and enthusiasm in the joy of these new Bible readers that is contagious. Munir's mother, a widow, lonely for her lovely daughter, eager for her to earn now that she has finished teacher's training, came. She is willing to sacrifice two more years since Munir has decided that God wants her to go to Bible School. I've waited for the fruition of this childhood call to God's service, waited since 1946 when she sweetly gave her heart to Jesus.

Eva M. Hewitt,
Pasrur, Pakistan

BUSY DAYS AT TAXILA

Our women's clinic has increased very much in these last two years. We get patients from many far places. Taxila is on the main railroad line, so patients can come easily by train or bus from Peshawar on the north, Kohat on the west, Kashmir on the east, and as far south as Sargodha, Lahore, and sometimes Karachi. Each year, in the spring and fall, we have some Kabulis from Afghanistan. They come with the caravans that make the long trek over the passes each year. They work in the winter on the plains of India and Pakistan, to avoid the bitter cold and to find grass for their cattle. In

April and May they make a journey back to get out of the heat of the plains. These travelers include the border tribes called the Pathans, many of whom are Pakistanis. They are all rough hardy people—mostly illiterate—willing to listen to the Gospel. Very few, however, have accepted Christ as their Savior. Our constant prayer is that the message of truth and light which they receive in the brief time that they are here may not return void, but may accomplish God's purpose. Please pray with us for them.

Taxila is famous for its eye surgery which is done by Dr. Norval Christy. Tents have to be put up to take care of the overflow during the eye season. This lasts during March and April, and again during October and November. Cataracts are the chief operation. Poor hygiene, the glare, and the dust all contribute to the formation of many cataracts. It is very gratifying to hear the patient say, "I can see," when the bandages are removed on the fourth day.

Now, a personal word—I am keeping well. The busy life here seems to agree with me, and I feel better than in many years. I feel the need to work all the harder while there is opportunity. We are beginning to see the harvest after long years of seed sowing. One of our first converts — from early Sialkot days — came to see me today. How happy she was to recall old memories of the days she came to the hospital to study God's Word and learn the beautiful hymns. Her bigoted Mohammedan husband let her come after their little son had been saved by surgery in our hospital. Medical service is often the entering wedge into the hearts of the people, and out of gratitude they will ask for portions to read, and for teaching of the Christian way.

We need your prayers and your interest to convince these needy ones of the truth. Thank you for all you have done to help me as an individual missionary, and for the work as a whole, as you read about it and give to its support. May God bless you richly. Romans 10:12-15 and Revelation 14:6 remind us of the great need to preach the Gospel in all lands. You have a part in this work as well as I do.

Reba C. Hunsberger, M.D.
Taxila, Pakistan

THE LORD PROVIDES

It is a cool evening, for it is raining. Much of the wheat is gathered in, but some is out on the ground in piles, and the wheat and the chaff have not been separated. It is done by hand yet, in spite of the fact that there are now many machines here. The rain is good for the rice and vegetables. Hail destroyed some wheat and fruit. Wheat more than rice is eaten in West Pakistan. The Lord provides. You have sent wheat from the USA and we have had the privilege of helping to distribute it, giving it to our 19 pastors; each pastor received 46 sacks.

Theresa I. Brownlee,
Sialkot City, Pakistan

A DAY AT POKWO

Sunday morning we had breakfast around 7:30 and then went to the first service out under a *big* tree near the tentative school. About 200 people sat around in a circle on the ground and enthusiastically took part in the singing. One of the young Anuak evangelists played the marimba for call to worship and to accompany all the singing. This fellow also led the service and preached. He is keen on using all sorts of visual aids, and often has a skit in the middle of the service.

At the end of that service we all went down to the bank of the nearby river, singing on the way, for the baptism of more than 100 people! Some had been saved for more than a year and others had just recently made their profession, though they had been coming to classes and meet-

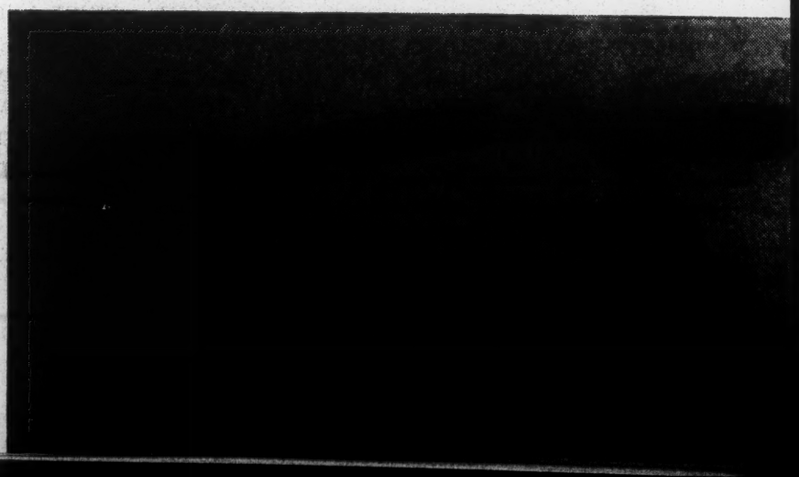
The home of the
Don McClures at Pokwo

ings for many months. The most thrilling part to me was to see children hardly even in their teens leading grown men and women into the water where Don, Niles, Mal, and Keis Byena did the baptizing. "A little child shall lead them." Fellow Christians formed an aisle from the bank well into the water as a sort of receiving line where they shook hands with each new member. One old woman from a neighboring village was supposed to wait till Don and Niles went there to baptize those people, but she was impatient (to say the least), and when she literally started to pull out her hair and wave her arms around in displeasure, Don and the head evangelist agreed to baptize her that morning. Several children about eight or nine (from the school) were also baptized, and their school chums led them into the river. To add to the occasion, a good-sized crocodile went down the river about 15 yards from the place where the men were baptizing!

After a break of a half hour when the wet people were supposed to put on dry clothes, the Communion service was held. This was out on McClures' front yard, overlooking the river. James again led the singing, and then another young evangelist brought the message before Don led the actual Communion part. More than 200 were gathered for this Sacrament, though many other folks stood or squatted on the roadside where they could see what was going on. There were two plates of Greek bread, and two gourds of Kool-aid from which we each sipped—quite an experience!

By the time these three services were over it was well after noon, so the regular late afternoon service was cancelled. The men from Sayo were greatly touched and impressed with the working of the Holy Spirit in that place, and they expressed their feelings at the English service at McClures' house that evening. We had to leave for Gambeila about 9 the next morning, so I took a quick tour of the new parts of the compound just after breakfast. There are many new native-type huts, and a new clinic is to be built soon. School is held in two separate buildings, and there are about eight huts for patients near the old clinic. Simon and Ateng are kept busy with 100 or more patients a day.

Norma Knieriemen, R.N.
Sayo, Ethiopia



The Baro River, in front of the
McClure home.

Ethiopian mountains in the
distance.

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

"The most insidious thing about this germ of intolerance is that it is practically impossible to identify it within one's self. We are all carriers, unwittingly, of this thing we abhor, and it is high time for the physician to heal himself."—*Charles E. Wilson*

UP TO THE MINUTE

While the following has been publicized elsewhere, we have not had this page until now.

Every women's organization (as well as other organizations in the church) should subscribe to this unique service, and make full use of the material by circulating it through the group, talking about it, and then gathering it and other materials together in a library which will be available to everyone in the church.

WHAT IS THIS WONDERFUL OFFER?

T emperance

I nformation

P acket

S ervice

TIPS! The material in these packets represents approximately $12.00 in value which you will receive for the payment of only $5.00 a year.

Upon subscribing to TIPS you will receive subscriptions to the following *four periodicals*:

1. *Clipsheet*—published by the Methodist Board of Temperance in Washington, D.C., twice each month, carrying the very latest, up-to-the-minute temperance news and information. All of the facts are thoroughly documented so that they may be reproduced in newspapers or anywhere with complete confidence in their authenticity.

Use this information in your local church publication or bulletin, pass it along to your local newspapers.

The regular subscription price to this publication alone is $2.00 a year.

2. *The Foundation Says*—a 32-page publication issued every two months by the American Business Men's Research Foundation, Chicago, Ill. The contents of this publication are the result of painstaking research on the part of experts, whose aim it is "to collect and disseminate facts about the manufacture, sale and use of alcoholic products in relationship to the welfare of the American people."

The regular price is $2.00 a year.

3. *Listen*—a Journal of Better Living—published quarterly by the American Temperance Society. Beautifully done in color with many striking illustrations, this is the finest and most attractive temperance publication of a *general nature* being issued today. It is very appealing to young people and should be in all our church homes. Because of its general attractiveness it draws readers before they realize it is a so-called "temperance" magazine. For this reason it is good to place these in doctors' and dentists' offices, school and public libraries, etc. A very special price on single subscriptions can be obtained from us upon request. The regular price is $1.25 a year.

4. *The American Issue*—published monthly (except July and August) as the official organ of the National Temperance League with headquarters in our nation's capital. This publication contains much helpful information especially in the

field of legislation. Regular price, $1.00 a year.

You will readily note that the combined *regular prices* of the above amount to $6.25. In addition to this, upon subscription you receive a substantial packet of material—leaflets, booklets, a poster, and many other helpful items.

At the beginning of each of the three remaining quarters of the year you receive a similar packet of new material—approximately 20 items in each packet.

This is an exceptionally fine service and we urge all of you to take advantage of its value and to give it added publicity. Order TIPS from the Temperance and Social Education Department, 209 Ninth Street, Pittsburgh 22, Pa. Enclose the payment of $5.00 or request a bill to be sent.

MOUNTAIN AND PRESBYTERIAL MISSIONS

(*Continued from Page* 49)

Boxes for Frenchburg should be addressed as follows:

Parcel Post and Motor Freight
Miss Glendine Lundquist
Jane Cook Hospital
Frenchburg, Ky.

Railroad Freight and Express
c/o Miss Glendine Lundquist
Jane Cook Hospital
Mt. Sterling, Ky.

Each Tuesday and Friday the truck is sent to Mt. Sterling to pick up the freight and express.

Mrs. Fred M. Blick

WESTLAND, PENNSYLANIA, ACTIVITIES

Each year in May we have our missionary society meeting in a special form of some kind for Mothers' Day. This year we decided to have a meeting honoring some of our older women who used to belong to the society, but who are no longer able to attend our meetings. When we invited them each one was glad to come. What a nice evening we had with a good meeting, a delicious lunch, and best of all, an evening of fellowship together. Those who were living elsewhere caught up on all the news of the church and people, and they in turn shared experiences and memories of the yesteryears. As a part of the meeting Mrs. Bessie Hensel, for many years active in the church here, gave a history of our society, and Mrs. Wilmer N. Thornburg, wife of our pastor, showed us slides that her family took on a trip last summer to Frenchburg and Ezel, and other places of interest. We enjoyed the pictures and her comments about them! When at last we had all said goodnight, we marked it down in our records as another outstanding occasion in the life of our little church.

A new project for us is a Boy Scout troop. A year ago the district leader asked if our church would not sponsor a troop in Westland, but we had no one to be scoutmaster. This spring one of our young men, just discharged from the Marines, said he would like to work with the boys. So our church is glad to sponsor the troop, and several of our men are serving on the committee. The troop is made up of boys in the town, only a few of whom are members of our Sunday School. We feel this will help to meet a real need in this community—and they are off to a good start!

Dorothy E. Partington

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.

"The problems of the world are problems of the relations among its people. They are human problems, and therefore they should be and are susceptible to man's reason and conscience and elemental decency."
—*Dr. Ralph J. Bunche*

CENTENNIAL GOALS

At the WGMS Convention in June goals were set for attainment by the end of 1958, the Centennial year of the United Presbyterian Church. We are asked to increase the number of Reading Course readers by 20 per cent, bringing the number from 6,000 to 7,200. There is still time to encourage a few more women to read the 1957 books, or, if your society has not followed the plan, to purchase books and start. The 1958 list will be ready for distribution by Sept. 1. The Reading Course is not an end in itself but a means to increased mission knowledge and interest and a deeper spiritual life. Is your organization using this means?

CATALOG OF SUPPLIES

There will be no new *Catalog* for 1958. Make these changes in your 1957 edition.

Page 2—Remove *Countless Egyptian Villages.*

Page 3—Remove *Frenchburg Mission.*

Page 4—Add to the list of Junior Packets—*Ethiopia* and *Pakistan,* each 30¢.

Add 8½x12½ black and white pictures—*Babies at Sialkot Hospital, Miss Mary Ewing and Sudanese Children, the Ibis, Hot Lunch Program in the South*—each 5¢; 4 for 15¢.

Add *Teen Mission Packet* (all fields), 50¢.

Page 5—Under Stewardship add *Jesus Talked About It,* 2¢; *Surprise* (family), 2¢; *ABC* (Teens) 1¢.

Page 6 (near the top)—*Constitution for a Women's Missionary and Church Service Society, Steps in Organizing,* and *Plan and Program* have been combined into one piece. Remove *Bequests and Annuity Agreements.*

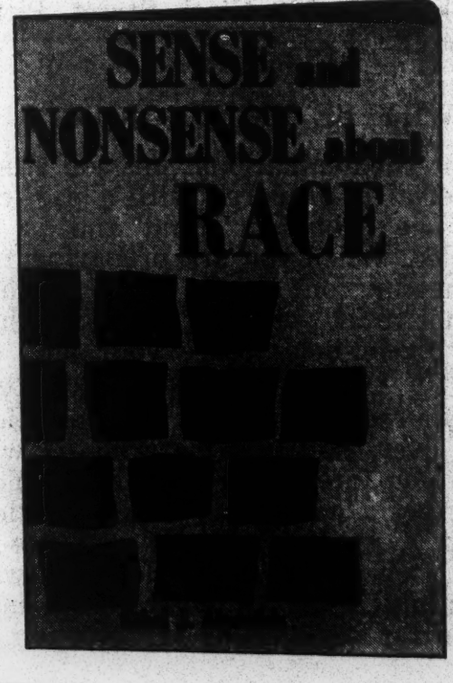
Page 7—Remove *Study Outline.*

MEET DR. LUKE

The new Bible study, used by the women of the three Presbyterian Churches, is now ready. *Meet Dr. Luke* was written by Dr. A. H. Leitch of Pittsburgh-Xenia Seminary, so our women are especially interested. This study might be included in your Circle program, or be used by a special study group or a Bible study class; or you may want to use it in your home. 20¢ each; 6 for $1.00.

CHRIST, THE CHURCH, AND RACE

Material for the study of this theme includes:



The Kingdom Beyond Caste—Pope. Cloth $3.00; paper $1.25

Progress Against Prejudice — Root. Cloth $2.50; paper $1.25

Adult Guide on Christ, the Church, and Race—50¢

Seeking to Be Christian in Race Relations—Mays. Cloth $1.50; paper $1.00

What Can We Do? — See. (Action Handbook for Youth.) 60¢

Sense and Nonsense About Race—Alpenfels. 50¢

The Story of the American Negro—Brown. Cloth $2.75; paper $1.50

This Is Your Neighbor and *This Is the Indian American*, both by Shotwell. 50¢ each. Used with other themes, these books have some bearing on this one also.

A House for Marvin—Swann. Drama for 2 women, 4 men, 1 girl. 50¢

The Dark Places—Ashworth. Drama for 5 women, 2 men. 50¢

Roger Williams and Mary—Johnson. Drama for 1 woman, 2 men. 75¢

Crossroad at Cedarmont—Black and white filmstrip. Rental $1.50 plus postage. Order from Audio-Visual Education Department.

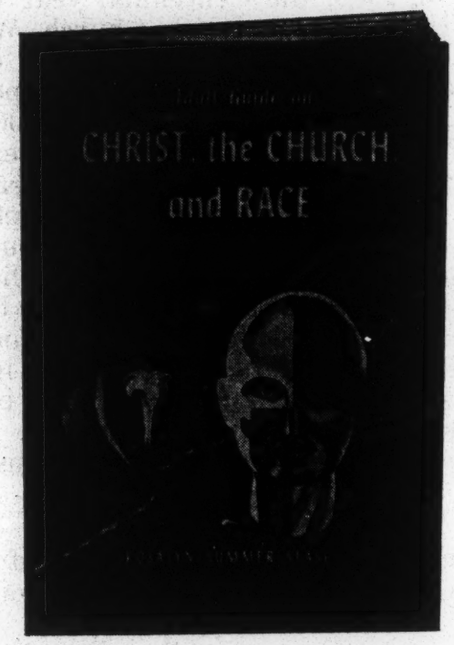
The books listed above on "Christ, the Church, and Race" should be ordered from the United Presbyterian Book Store, 209 Ninth Street, Pittsburgh 22, Pa.

WHY BE PIGEON-HOLED?

Interdenominational mission study material is prepared with a particular age group in mind and is so labeled. When you are preparing for a meeting on one of these themes do not think you have to stay within the pigeon-hole where your age, or that of your group, has placed you. If yours is an adult organization look over the youth material—it will give you interesting side lights. You may get a good story or illustration from a Junior book. If you are a youth or children's leader you will certainly want to read adult material for background information.

PROGRAM SUGGESTIONS

During October and November we shall be studying "Christ, the Church, and Race." A good investment would be the *Study Guide* (listed above) which will give you suggestions for "different" meetings. Ignore the topics listed in the *Program Calendar*. They were printed before the study books were completed, and outlines and emphases were changed. Your October meeting might be one in



which information is presented. Secure several of the books and pamphlets listed above and have a group of women work together to bring important facts to your group. If you have been clipping newspapers and magazines for articles on this theme, that information should be included.

The November meeting might be a discussion of the facts in the light of the local situation. What is the situation in your town or city? Is it improving? What is the church doing to help? What is this organization doing and what could it do? Try to reach some conclusions that can be put into practice. This meeting should help us do some deep thinking on this problem.

TRIBUTES

Miss Leota Cabeen

The Missionary Society of Brookdale United Presbyterian Church of St. Joseph, Mo., wishes to pay tribute to the memory of Miss Leota Cabeen, who passed away Mar. 9, 1957.

"Great is thy faithfulness . . ." These words can best describe the modest devotion and unselfishness of 35 years of service in the mission fields of Egypt. To her family we extend our sincere sympathy.

Committee

Mrs. Robert Sherrill

Friends of Mrs. Robert Sherrill were saddened by her sudden death June 3, 1957. She was a long time member of the Queen Anne United Presbyterian Church of Seattle, Wash., a devoted and faithful worker in the church, missionary and aid societies. She was loved by all who knew her for her sweet personality, kind and loving disposition. In her homegoing she now rejoices with her Lord whom she served so well.

Miss Martha Clark

The Women's Missionary Society wishes to pay a loving tribute to Miss Martha Clark, a life member and faithful attendant of all services and activities of our Cedar Creek, Ill., Church. Our sincere sympathy to each one of her family.

The Committee

Mrs. Margaret McCalla

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

Trusting in the promises of her God and Savior, Mrs. Margaret McCalla lived a long, useful, and happy life. She was called to her heavenly home Feb. 28, 1957. She was a member of the United Presbyterian Church of Mercer, Pa. For many years she had a perfect attendance at Sabbath School and the morning worship service.

She was a Life Member of the Women's General Missionary Society. She was greatly concerned for the cause of missions, always faithful in her prayers and the giving of her tithe to the Lord's work. She was a wonderful Bible student and for many years a teacher in the Sabbath School. Her faith, her love for others, and her cheerfulness even in trials were an inspiration to all who knew her.

Lovingly submitted by a friend

INDIAN MISSIONS

(*Continued from Page* 48)

will rejoice with them in the addition of another girl to their family, named Fern.

It is with mixed feelings that we report this next news item concerning the Tom Holidays—rejoicing at their going into full-time Christian work but regret at losing them from Oljato. They moved to Tuba City where Tom will be interpreter at the Presbyterian Mission. God's hand seems definitely to have been in this arrangement. Just after Christmas Tom's father, Tso Holiday, became very sick and we took him to Tuba City Hospital. A few days later I took Tom to visit his father at the Hospital and we also visited the Presbyterian Mission. The missionaries were looking for an interpreter and became much interested in Tom as a possibility. Nothing more was said about this however until Mrs. Holiday was at the Tuba City Hospital at the time Fern was born. She was discharged from the hospital on Friday noon expecting to catch a ride to Kayenta on the mail truck. The regular truck broke down before reaching Tuba City and in the emergency a pick-up was used which did not have room for any passengers. Mrs. Holiday went to the mission for a place to stay for the night and the missionaries discovered she was Tom's wife. That providential circumstance aroused them to action and Tom finally yielded to their insistence they needed him as their interpreter. We certainly miss this family here at Oljato for they were a great help to all of us.

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5327 Shriver Ave., Des Moines, Iowa
Partington, Miss Dorothy—Westland, Pa.
White, Mrs. A. Charles—Overlook Court, Bellaire, Ohio
Wilcox, Thomas—9458 Northfield Rd., Northfield, O.
Wilson, Rev. W. Sherman
55 Dinsmore Ave., Burgettstown, Pa.

HOSPITALS

Jane Cook Hospital

Graves, Dr. Donald L., Supt.—Frenchburg, Ky.
Lundquist, Miss Glendine, R.N., Supervisor—Frenchburg, Ky.
Brooks, Mrs. Emma, Dietitian—Frenchburg, Ky.
Johnson, Miss Joan, Office—Frenchburg, Ky.
Muse, Miss Susie, P.N.—Frenchburg, Ky.
Olson, Miss Bernice, Technician—Frenchburg, Ky.
Phelps, Mrs. Berna, L.P.N.—Frenchburg, Ky.

Jubilee Hospital

Adams, Mrs. Eva J., R.N., Supt.—Henderson, N. C.
Allen, Miss Gertrude, R.N.—Henderson, N.C.

RETIRED FROM ACTIVE SERVICE

Beveridge, Miss Margaret
U. P. Home, Washington, Iowa
Courter, Miss Ruth—Winfield, Iowa
Peters, William T.—Prairie, Ala.
White, D. F., D.D.—825 First Ave., Selma, Ala.
Williams, Mrs. N. D.—Miller's Ferry, Ala.
Wilson, Mrs. F. W.
157 E. Main St., New Concord, Ohio

EDUCATIONAL WORK

EZEL SCHOOL

*Heagen, Supt. William A.	Ezel,	Ky.

High School

*Murphy, Principal Ottis	Ezel,	Ky.
*Calderwood, Miss M. Ruth	Ezel,	Ky.
*Dorsey, Mr. Albert H. H.	Ezel,	Ky.
*Dorsey, Mrs. Albert H. H.	Ezel,	Ky.
*Dunn, Mr. Benjamin	Ezel,	Ky.
Hawthorne, Miss Zillah	Ezel,	Ky.
*Heagen, Mrs. William A.	Ezel,	Ky.
*Helton, Mr. Glenn	Ezel,	Ky.
*Helton, Mrs. Glenn	Ezel,	Ky.
*Henry, Mrs. Duncan C.	Ezel,	Ky.
*Newcomb, Miss Elizabeth	Ezel,	Ky.
*Parchman, Miss Mabel	Ezel,	Ky.

Grade School

*Little, Mrs. Virgil	Ezel,	Ky.
*McGeoch, Mrs. Ann Adair	Ezel,	Ky.
*McGuire, Miss Mayme	Ezel,	Ky.
*Motley, Mrs. William	Ezel,	Ky.
*Murphy, Mrs. Ottis	Ezel,	Ky.
*Mynhier, Mrs. Nathan R.	Ezel,	Ky.
*Nickell, Mrs. Everett	Ezel,	Ky.
*Rowland, Mr. Conrad A.	Ezel,	Ky.
Tague, Miss Marilyn	Ezel,	Ky.
*Ward, Mrs. Marshall	Ezel,	Ky.
*Wheeler, Miss Florence E.	Ezel,	Ky.

Staff

Blevins, Mr. Raymond	Ezel,	Ky.
Blevins, Mrs. Raymond	Ezel,	Ky.
Carr, Mrs. Gladys	Ezel,	Ky.
Centers, Mr. Courtney	Ezel,	Ky.
Centers, Mrs. Courtney	Ezel,	Ky.
Ferguson, Mr. J. W.	Ezel,	Ky.
Hulick, Mrs. Eliza	Ezel,	Ky.
Nickell, Mrs. William	Ezel,	Ky.

Arlington Institute

Thomas, Supt. K. P.	Annemanie,	Ala.
Champion, Mrs. Sophilene	Annemanie,	Ala.
Gregg, Mr. Henry	Annemanie,	Ala.
Martin, Miss Amelia	Annemanie,	Ala.
Mason, Mr. George	Annemanie,	Ala.
Nicholson, Mrs. Maggie	Annemanie,	Ala.
Southall, Mrs. Alberta, Cook	Annemanie,	Ala.

Camden Academy

Peoples, Principal A. C.	Camden,	Ala.
Boyd, Miss Frances J., Bible	Camden,	Ala.
Bridges, Mrs. B. D., Dietitian	Camden,	Ala.
Nettles, Mr. S., Maintenance	Camden,	Ala.
Peoples, Mrs. Minnie L., Laundress	Camden,	Ala.
Primm, Miss Elois A., Bible	Camden,	Ala.
Rivers, Mrs. S. W., Girls' Matron	Camden,	Ala.

Miller's Ferry School

Ridgeway, Principal B. T.	Miller's Ferry,	Ala.
Bridges, Mr. Herman, Maintenance	Miller's Ferry,	Ala.
Reese, Mrs. Alene, Bible	Miller's Ferry,	Ala.
Jones, Mrs. Annie B., Matron	Miller's Ferry,	Ala.
McDowell, Mrs. Annie M., Girls' Matron	Miller's Ferry,	Ala.
Pugh, Miss Christine D.	Miller's Ferry,	Ala.

Prairie School

Peters, Mrs. William T., Teacher	Prairie,	Ala.

Bible Teachers

Hudley, Mrs. James	Chase City,	Va.
Paige, Mrs. Marcella, Recreational	2500 Middle Ave., Norfolk,	Va.
Thomas, Miss Eva	Henderson,	N. C.

*Paid by County.

KNOXVILLE COLLEGE

Colston, Dr. James A., President	Knoxville,	Tenn
Adams, Mrs. Rosemary	Knoxville,	Tenn.
Alston, Mr. Earl C.	Knoxville,	Tenn.
Antley, Mrs. Dorothy Draper	Knoxville,	Tenn.
Bell, Mr. Julian	Knoxville,	Tenn.
Bell, Mrs. Mabel A.	Knoxville,	Tenn.
Bradby, Mr. Porterfield	Knoxville,	Tenn.
Brandon, Miss N. Addaline	Knoxville,	Tenn.
Brown, Mr. Robert L.	Knoxville,	Tenn.
Burden, Mrs. Essie S.	Knoxville,	Tenn.
Campbell, Dr. Lee L.	Knoxville,	Tenn.
Clark, Mrs. Beatrice	Knoxville,	Tenn.
Clark, Miss Frances E.	Knoxville,	Tenn
Clark, Mrs. Lois	Knoxville,	Tenn.
Colston, Mrs. W. W.	Knoxville,	Tenn
Cooper, Mr. Wilton	Knoxville,	Tenn
Davie, Miss Mary L.	Knoxville,	Tenn.
Davis, Mrs. Eldred	Knoxville,	Tenn.
Dean, Mrs. Cupidine	Knoxville,	Tenn.
Dean, Mr. Elvin	Knoxville,	Tenn.
Delk, Dr. Robert C.	Knoxville,	Tenn.
Dennis, Miss Ethel M.	Knoxville,	Tenn
Donaldson, Mrs. Jesse	Knoxville,	Tenn.
Ervin, Mrs. Wilma	Knoxville,	Tenn.
Fannin, Miss Darlene	Knoxville,	Tenn.
Felton, Mrs. Gladys	Knoxville,	Tenn
Fitzpatrick, Dr. Newell C.	Knoxville,	Tenn
Fulton, Mrs. Harriet R.	Knoxville,	Tenn.
Gordon, Rev. Frank R.	Knoxville,	Tenn.
Griffin, Mr. Alfred	Knoxville,	Tenn.
Hamlett, Mr. James	Knoxville,	Tenn.
Hardy, Dr. W. S. E.	Knoxville,	Tenn.
*Harrison, Mr. Joseph	Knoxville,	Tenn.
Harrison, Mrs. Myrtle	Knoxville,	Tenn.
Harvey, Dr. Robert	Knoxville,	Tenn.
Hatch, Mrs. Sarah	Knoxville,	Tenn.
Hickey, Mrs. Nettie C.	Knoxville,	Tenn.
Howell, Mrs. Dorothy K.	Knoxville,	Tenn.
Kloepfer, Dr. Herman J.	Knoxville,	Tenn.
Magliacco, Mr. Hugo	Knoxville,	Tenn.
Martin, Mr. Ralph	Knoxville,	Tenn.
McArthur, Dr. William H.	Knoxville,	Tenn.
McGinnis, Mrs. Daphne	Knoxville,	Tenn.
McGinnis, Mr. James	Knoxville,	Tenn.
Moorman, Miss Barbara	Knoxville,	Tenn.
Morton, Rev. Charles	Knoxville,	Tenn.
Morton, Mrs. Jean	Knoxville,	Tenn.
Mungen, Mr. Robert	Knoxville,	Tenn.
Olden, Miss Florence	Knoxville,	Tenn.
Parker, Mrs. P. H.	Knoxville,	Tenn.
Payne, Mr. Charles	Knoxville,	Tenn.
Pickett, Mrs. Armentine	Knoxville,	Tenn.
Reyes, Mr. Joseph	Knoxville,	Tenn.
Reynolds, Mr. Christopher	Knoxville,	Tenn.
Robinson, Mrs. Mozelle	Knoxville,	Tenn.
Rodemann, Dr. William	Knoxville,	Tenn.
Russell, Mrs. Lois	Knoxville,	Tenn.
Schlageter, Mr. Robert	Knoxville,	Tenn.
Stewart, Miss Mary E.	Knoxville,	Tenn.
Ward, Mrs. Mildred	Knoxville,	Tenn.
Weiss, Dr. Samuel A.	Knoxville,	Tenn.
Wellman, Mrs. Mildred	Knoxville,	Tenn.
Whetstone, Miss Rea	Knoxville,	Tenn.
White, Mr. Eddie C.	Knoxville,	Tenn.
Williams, Miss Florence	Knoxville,	Tenn.
Word, Miss Norma S.	Knoxville,	Tenn.

*On Leave

Addresses for Sending Boxes

Boxes for the schools should be sent in care of their superintendents. The addresses given above are correct for parcel post or motor freight. However, in the following cases, the addresses for **railroad freight and express** are different:

Ezel School	Mt. Sterling, Ky
Adrian Wells, Frenchburg Supt.	Mt. Sterling, Ky.
Prairie School	Catherine, Ala.
Miller's Ferry School	Camden, Ala.

MISSIONARIES UNDER BOARD OF FOREIGN MISSIONS

401 West Chelten Avenue, Philadelphia 44, Pennsylvania

% American Mission should be added to each foreign address

EGYPT

Allen, Mr. and Mrs. Judson W., 1950—Box 1422, Cairo
Ammon, Rev. and Mrs. Eugene H., 1953—Assiut
Bailey, Rev. and Mrs. Kenneth E., 1955—Box 1422, Cairo
Baker, Mrs. Sara E., 1950—Assiut
Brownlee, Miss Helen R., R.N., 1931—Assiut
Clark, Dr. and Mrs. Roy, 1955—Box 65, Tanta
Cooke, Miss Mildred M., R.N., 1954—Assiut
Dawson, Miss Mary Frances, LL.D., 1922—198 Sharia Ramses, Cairo
Dunlap, Mrs. Ada A., 1924—Assiut
Dye, Miss Marjorie J., 1951—Box 1422, Cairo
Finney, Miss Davida M., Litt.D., 1915—Box 1422, Cairo
Finney, Miss Lois M., 1953—198 Sharia Ramses, Cairo
French, Miss Elsie M., LL.D., 1909—Box 1422, Cairo
Gersiek, Miss Eleanor L., 1955—Mansura
Gibson, Rev. Richard, 1955—Box 1422, Cairo
Glass, Miss Martha C., 1921—Luxor
Grether, Miss Eulalia D., 1929—Box 1422, Cairo
Grimes, Miss Alice M., 1924—Box 1422, Cairo
Jacobsen, Miss L. Katherine, 1954—Box 1422, Cairo
Jamison, Dr. and Mrs. Paul W., 1946—Box 65, Tanta
Kingan, Miss Lois D., 1926—Benha
Kraft, Dr. and Mrs. Norman A., 1949—Assiut
Markley, Miss Mary L., 1954—Assiut
McClellan, Miss Beatrice H., 1948—Luxor
McCreery, Mr. Everett W., 1930—Assiut
McFarland, Miss M. Evelyn, 1919—198 Sharia Ramses, Cairo
McGill, Rev. and Mrs. W. A., 1937—Box 1422, Cairo
McLaughlin, Dr. and Mrs. R. T., 1918—Fayoum
Meloy, Miss Sarah B., Litt.D., 1923—198 Sharia Ramses, Cairo
*Morrison, Rev. and Mrs. George E., 1950—Luxor
Nolin, Rev. and Mrs. Kenneth, 1955—Assiut
Noordewier, Miss Helen J., 1921—Beni Suef
Patterson, Miss Venna R., 1924—Alexandria
Patton, Miss Frances M., 1922—Mansura
Quick, Rev. and Mrs. Bernard E., 1954—Minia
Roy, Miss Martha A., 1938—198 Sharia Ramses, Cairo
Seiver, Mrs. Rachel T., 1925—Fayoum
Skellie, Dr. and Mrs. Walter J., 1924—Assiut
Squires, Miss Norma Lee, 1954—Tanta
Sutton, Miss Inez M., 1949—Luxor
Tait, Miss Marie F., 1925—Assiut
Thompson, Dr. and Mrs. John A., 1948—Box 1422, Cairo
Thompson, Miss Mary C., 1939—Tanta
Thompson, Miss Mary L., LL.D., 1917—Assiut
Turnbull, Mr. and Mrs. Robert M., 1950—Assiut
Walker, Miss Helen M., 1930—Assiut
Watkins, Rev. and Mrs. C. B., 1944—Alexandria
Wilson, Miss Elizabeth M., 1932—9 Sharia Massoud, Abbassia, Cairo
Wright, Miss Laura B., 1921—Minia

On Furlough

Bailey, Dr. and Mrs. Ewing M., 1926—% James Bailey, 10132 S. South Parkway, Chicago 28, Ill.
Fleming, Rev. and Mrs. K. G., 1940—616 N. Highland Ave., Pittsburgh 6, Pa.
Lorimer, Rev. and Mrs. John G., 1952—401 W. Chelten Ave., Philadelphia 44, Pa.
Martin, Miss Helen J., Ped.D., 1915—608 North Ave., Pittsburgh 21, Pa.
McClanahan, Rev. and Mrs. Paul H., 1947—5342 Keeport Dr., Apt. #2, Pittsburgh 36, Pa.
Nolin, Miss Ruth L., 1955—1938 High St., Cuyahoga Falls, Ohio
Tedford, Miss Alberta A., R.N., 1947—R.F.D. 1, Albia, Iowa
**Work, Miss Margaret A., 1924—E. Platte Ave., Fort Morgan, Colo.

Under Appointment

Armstrong, Mrs. Helen R., 1957—401 W. Chelten Ave., Philadelphia 44, Pa.

Special Term

Aigner, Miss Wanda, 1956—Cairo
Anthony, Miss Lillian D., 1956—Assiut
Bender, Miss Elsie L., 1955—Cairo
Cushman, Miss Dorothy H., 1955—Cairo
Dillon, Miss Lela, 1954—Assiut
Edie, Miss Evelyn C., 1955—Cairo
Edson, Miss Jessie E., 1955—Cairo
Fowler, Mrs. Jessie A., 1955—Assiut
French, Miss Mildred P., 1956—Cairo
Galloway, Miss Helen B., R.N., 1954—Assiut
Galloway, Miss Neva J., 1954—Cairo
Grohman, Miss Margaret D., 1956—Tanta
Hesselink, Miss Alice, 1956—Assiut
Jaspers, Miss Marjorie, 1956—Alexandria
Luebben, Miss June J., 1957—Cairo
Martin, Miss Jacqueline, 1955—Alexandria
Mason, Mrs. Ilma M., 1955—Cairo
McClymonds, Miss Elsie M., 1955—Assiut
McConkey, Miss Eunice, R.N., 1955—Box 65, Tanta
McLaughlin, Miss Mary R., R.N., 1955—Assiut
Meloy, Mr. and Mrs. George, 1955—Alexandria
Murdock, Miss Joan, R.N., 1955—Alexandria
Pierce, Miss Rachel E., 1957—Assiut
Reed, Mrs. Fay, 1941—Assiut
Reed, Mr. John M., 1956—Assiut
Sisley, Mr. and Mrs. J. Robert, 1957—Alexandria
Soule, Miss Lucy J., 1952—Alexandria
Stultz, Miss Jean E., 1955—Box 65, Tanta
Wagner, Miss Donna Lee, 1956—Cairo
Wright, Miss Dorothy E., 1956—Box 65, Tanta
Yeckel, Mrs. Pearl M., R.N., 1955—Box 65, Tanta

Under Appointment—Special Term

McCollom, Miss Dhyan, 1957—401 W. Chelten Ave., Philadelphia 44, Pa.
Osuna, Mr. James D., 1957—1300 24th St. So., Arlington 2, Va.

PUNJAB, PAKISTAN

Allison, Miss M. Marie, 1952—Sialkot City
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Miss Frances E., 1927—Lyallpur
Brown, Dr. and Mrs. J. D., 1936—Gujranwala
Brownlee, Miss Theresa I., 1922—Sialkot City
Campbell, Miss Audrey C., 1953—128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953—Taxila
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Drake, Miss Edith M., 1947—Sheikhupura
Glassman, Rev. and Mrs. E. H., 1947—Campbellpur
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920—Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
MacLachian, Miss Laura R., 1938—Sheikhupura
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Miller, Rev. and Mrs. Paul A., 1920—Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924—Lahore
Peterson, Miss Marian T., 1920—Gujranwala
Purdy, Miss Gene A., 1954—Sialkot City
Reynolds, Miss Laura, 1924—Sargodha
Scott, Miss Louise E., 1916—Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949—Sialkot City
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956—Gujranwala
Sutherland, Rev. and Mrs. William, 1918—Taxila
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Campbellpur
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

On Furlough

Alter, Rev. and Mrs. Joseph C., 1922—2918-F Regent St., Berkeley 5, Calif.
Ardrey, Miss Ruth I., 1924—700 S. Gaylord St., Denver 9, Colo.
Brown, Dr. and Mrs. O. A., 1951—1074 Casgrain Ave., Detroit 9, Mich.

*Associate.
**Leave of absence for family reasons.

Cash, Miss Marie E., R.N., 1926—R.D. 5, Lebanon, Ind.
Cathcart, Miss M. Evelyn, Ped.D., 1925—605 W. Redwood, Marshall, Minn.
Cummings, Dr. and Mrs. J. B., 1923—637 S. Detroit St., Xenia, Ohio
Fehlman, Miss Margaret J., 1913—19840 Kedzie Ave., Homewood, Ill.
Foster, Dr. and Mrs. Robert A., 1923—152 Waugh Ave., New Wilmington, Pa.
Pulliam, Rev. and Mrs. Paul R., 1953—19056 Strathern, Reseda, Calif.
Vroon, Dr. and Mrs. John, 1941—1121 Neland Ave., S. E., Grand Rapids, Mich.
White, Miss Josephine L., 1951—Greensboro, Vt.

Under Appointment

Gittings, Mr. and Mrs. James A., 1957—401 W. Chelten Ave., Philadelphia 44, Pa.
Green, Miss Florence, 1957—Sains Hotel, Mt. Freedom, N. J.
McCurry, Rev. and Mrs. Don M., Jr., 1956—808 Taylor Run Parkway, Alexandria, Va.
Noble, Rev. and Mrs. Robert E., Jr., 1956—Sains Hotel, Mt. Freedom, N. J.
Swenson, Miss H. Janet, 1956—Sains Hotel, Mt. Freedom, N. J.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956—Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956—Sialkot
Dye, Dr. and Mrs. David L., 1955—Rawalpindi
P.O. Forman Christian College, Lahore
James, Miss Eloise L., 1956—Sandes Home, Upper Topa, Murree Hills
McCulloch, Mr. Lawrence R., 1955—Rawalpindi
Vos, Miss Helen P., R.N., 1954—United Christian Hospital,
P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955—Sialkot City

Under Appointment—Special Term

Old, Mr. and Mrs. Kenneth G., 1957—Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922—Pathankot
Lamont, Miss S. Jane, 1928—Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949—Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944—Gurdaspur
Ramsey, Miss Willa M., 1921—Pathankot
*Taylor, Dr. and Mrs. John C., 1955—Landour Community Hospital, Landour, Mussoorie
Trimble, Miss Vivian L., 1921—Pathankot
*VanGeyt, Dr. Virginia L., 1955—% Medical Center, Ludhiana

Special Term

McKissick, Miss Dorothea, 1952—Woodstock School, Landour, U.P.

Under Appointment—Special Term

Martin, Miss M. Jean, 1957—1803 Norton Place, Steubenville, Ohio

THE SUDAN

Anderson, Dr. and Mrs. J. Lowrie, 1924—Malakal
Anderson, Rev. and Mrs. W. B., 1951—Gwynne Divinity School, Mundri, via Malakal
Bode, Miss Mary Anna, 1952—Atbara
#Crandall, Rev. C. Lee, 1949—Akobo, U.N.P.
Day, Miss Beverly J., 1953—Khartoum North
Deemer, Rev. and Mrs. James R., 1954—Khartoum
Finley, Dr. and Mrs. Leander, 1925—Omdurman
Galloway, Rev. and Mrs. Willard M., 1948—Box 100, Gedaref
#Hoekstra, Rev. and Mrs. Harvey T., 1948—Akobo, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954—Malakal
#Huisken, Miss Lillian, R.N., 1949—Akobo, U.N.P.
Jordan, Mr. Charles, 1947—Akobo, U.N.P.
Kenagy, Miss Rosaltha, 1950—Wad Medani
Koehler, Rev. and Mrs. John, 1956—Omdurman
Matthews, Miss Aleta J., 1947—Khartoum North
McClellan, Miss Marguerite M., 1926—Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946—Ler, via Adok, White Nile Mail Service, U.N.P.
Meloy, Rev. and Mrs. Robert H., 1945—Box 77, Omdurman
Philips, Rev. and Mrs. W. H., 1948—El Obeid

#Reformed Church in America.

Pillow, Miss E. Verna, 1930—Khartoum
Peters, Mr. and Mrs. Harold R. C., 1955—Omdurman
Roode, Dr. and Mrs. Albert G., 1946—Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942—Malakal
#Sarr, Miss Roxanna, R.N., 1956—Omdurman
#Schulteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917—Khartoum
Smith, Miss Mary K., M.D., 1944—Nasir
Stewart, Miss Evelyn, 1952—Omdurman
#Swart, Rev. and Mrs. Robert, 1948—Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951—Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950—Obel
Turk, Miss Frances, R.N., 1921—Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949—Ler via Adok, U.N.P., White Nile Mail Service
Webb, Mr. and Mrs. E. A., 1946—Khartoum
Wilson, Rev. and Mrs. Alexander C., 1951—Omdurman
Wilson, Miss Ruth E., 1951—Gedaref
Wilson, Rev. and Mrs. Talmage, 1955—Omdurman

On Furlough

Adair, Rev. and Mrs. W. B., 1946—55 Elizabeth Ave., Hartford 5, Conn.
#Crandall, Mrs. C. Lee, 1949—% R.C.A., 156 Fifth Ave., New York 10, N. Y.
Farquhar, Miss Marian I., 1945—Garner, Iowa
Gordon, Dr. and Mrs. Robert G., 1946—521 Netherwood Rd., Upper Darby, Pa.
Jordan, Mrs. Charles, 1947—167 Hallock St., Pittsburgh 11, Pa.
#Kats, Miss Wilma, 1946—Hickman, Neb.
McKnight, Miss Mary Jane, 1922—309 Entrance Dr., Ellwood City, Pa.
Pollock, Mr. and Mrs. Edward O., 1946—236 N. Central Ave., Canonsburg, Pa.
Rankin, Miss Dorothy L., 1946—R.R. 2, Xenia, Ohio
Box 18, Woodrow Wilson Center, Norman, Okla.
#Sikkema, Mr. and Mrs. LaVerne, 1948—Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Walker, Rev. and Mrs. Harold T., 1946—Payne Miss. Apts., Alexander St., Princeton, N.J.
West, Dr. and Mrs. James A. T., 1953—401 W. Chelten Ave., Philadelphia 44, Pa.

Under Appointment

Cresswell, Rev. and Mrs. Andrew W., 1956—Sains Hotel, Mt. Freedom, N. J.
Tower, Mr. and Mrs. Gordon M., 1957—Sains Hotel, Mt. Freedom, N. J.
Wilson, Rev. and Mrs. W. Sherman, 1956—55 Dinsmore Ave., Burgettstown, Pa.

Special Term

Banuat, Miss Marjorie A., 1956—Omdurman
Billica, Rev. and Mrs. Willard C., 1955—Malakal
Campbell, Miss Mary Jane, 1957—Atbara
Carlson, Mr. Edwin C., 1956—Omdurman
Kelker, Miss Audrey H., 1955—Khartoum North
Nichol, Mr. Gerald, 1956—Omdurman
Parr, Mr. and Mrs. Monte E., 1955—Pibor, via Akobo, U.N.P.
Turner, Miss A. Katie, 1955—Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922—Sayo, Dembi Dollo
Ens, Miss Anna H., 1956—Box 1111, Addis Ababa
Faught, Miss Marjorie, R.N., 1933—(Maji) address Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954—Box 1111, Addis Ababa
Halewood, Miss Eileen, R.N., 1947—(Chimeera) address Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956—Box 1111, Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947—(Chimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955—Box 1111, Addis Ababa
Knieriemen, Miss Norma H., R.N., 1953—Sayo, Dembi Dollo
Kurtz, Rev. and Mrs. Harold, 1955—(Maji) address Addis Ababa
Lusted, Miss Marie, R.N., 1955—Pokwo, Dembi Dollo
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Dembi Dollo
McCreery, Miss Ruth E., 1950—(Maji) address Addis Ababa
Niehoi, Miss Ruth M., 1933—Box 1111, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Dembi Dollo
Russell, Rev. and Mrs. Murray, 1952—Sayo, Dembi Dollo

Vandevort, Rev. and Mrs. Malcolm S., 1955——Sayo, Dembi Dollo
Yilek, Miss Joan E., 1948——Pokwo, Dembi Dollo

On Furlough

McGeary, Miss Hazel J., 1946—% Mrs. W. M. Lawall, 7000 22nd Ave., Hyattsville, Md.
Pollock, Mrs. Nessie F., R.N., 1942——957 N. Euclid Ave., Ontario, Calif.
Russell, Mr. and Mrs. Fred, 1920——841 E. 69th St., Seattle 15, Wash.
Walker, Mrs. Ruth L., 1923——Box 93, Conoquenessing, Pa.

Under Appointment

Strong, Rev. and Mrs. Albert C., 1957——Sains Hotel, Mt. Freedom, N. J.

Special Term

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956——Addis Ababa
Millar, Dr. Andrew C. N., 1955——(Ghimeera) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955——Dembi Dollo

Under Appointment—Special Term

Schaeffer, Mr. and Mrs. Russell A., 1957——1500 Broadway, Apt. 5, Bellingham, Wash.

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913——319 Ashland Ave., Cuyahoga Falls, Ohio
Coventry, Mrs. Mary K., 1908——Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915——5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894——121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Henderson, Rev. and Mrs. F. D., 1906——"Linwood," Beaver, Pa.
Hutchison, Dr. and Mrs. H. S., 1921——R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915——239 Mercer St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915——New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909——R.D. 3, Monmouth, Ill.
McFeeters, Mr. M. C., 1922——225 N. Mercer St., New Wilmington, Pa.
McGeoch, Dr. and Mrs. H. A., 1920——155 Lakeside Dr., New Concord, Ohio
McMillan, Miss Carol E., 1906——1203 E. Washington St., Washington, Iowa
Moore, Dr. and Mrs. W. T., 1910——311 E. Jefferson Ave., Wheaton, Ill.
Nolin, Mr. and Mrs. W. W., 1922——1938 High St., Cuyahoga Falls, Ohio
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908——1203 E. Washington St., Washington, Iowa
Robertson, Miss M. Stella, 1922——Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922——4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911——5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904——306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919——10537 Wurdack, Overland 14, Mo.
Whiteside, Miss Ida, 1913——25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924——505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908——856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918——% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—Columbia Hospital, 312 Penn Ave., Pittsburgh 21, Pa.
Clements, Dr. and Mrs. E. V., 1912——2205 Audley Ave., New Castle, Pa.
Colvin, Dr. and Mrs. J. H., 1914——Sussex, Wis.
Fleming, Miss Betsy, 1913——6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895——2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896——Eldora, Iowa
Jameson, Miss Flora J., 1903——306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—425 N. Galloway St., Xenia, O.
Logan, Miss Mary E., 1891——325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904——814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902——306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913——208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920——111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922——Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909——420 E. Green St., Winterset, Iowa
Ross, Dr. and Mrs. W. H., 1918——Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911——New Wilmington, Pa.
Wengert, Miss Georga, 1919——Lebo, Kan.

RETIRED—THE SUDAN

Coie, Miss Mary E., 1919——308 W. Garfield St., Clarinda, Iowa
Coie, Miss Una, 1918——319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912——21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray, R.N., 1924——5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911——1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Nebr.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920——U.P. Children's Home, Mars, Pa.
West, Mr. and Mrs. Phil R., 1923——2976 Redwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet——Sterling, Kan.
Anderson, Mrs. W. T.——319 Johnston, Philadelphia 44, Pa.
Brown, Mrs. M. M.——808 Chestnut St., Tarkio, Mo.
Campbell, Mrs. J. G.——% J. O. McMeeken, R.D., Valencia, Pa.
Chambers, Mrs. H. C.——708 Wilmington Ave., New Castle, Pa.
Downs, Mrs. Wallace J.——New Wilmington, Pa.
Gordon, Mrs. A. W.——317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.——219 Mabrick Ave., Pittsburgh 28, Pa.
Maxwell, Mrs. Robert——"Linwood," Beaver, Pa.
Stewart, Mrs. J. H.——Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Baird, Mrs. J. W.——"Linwood," Beaver, Pa.
Buchanan, Mrs. Howard——1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton——25 Seminary Place, New Brunswick, N. J.
Hickman, Mrs. W. W.——1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.——Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Roy, Mrs. Mark S.——New Concord, Ohio
Russell, Mrs. C. P.——218 W. Chelten Ave., Philadelphia 44, Pa.
Thompson, Mrs. A. A.——New Concord, Ohio
Walker, Mrs. R. W.——299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.——415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A.——Conway Springs, Kan.
Oyler, Mrs. D. S.——207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.——38 Linden Ave., Mercersburg, Pa.

From Ethiopia

Hockman, Mrs. Robert W.——Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.——Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION

Pittsburgh, Pa.—May 24-27, 1958

President..... Mrs. Cuyler N. Ferguson, 1301 E. Washington St., New Castle, Pa.
First Vice President Mrs. Norman P. Allen, 5101 S. W. Richardson Dr., Portland, Ore.
Second Vice President..... Mrs. James M. Guthrie, 707 W. Nelson St., Marion, Ind.
Secretary..... Mrs. Grant B. Gibson, 3509 Oakridge Dr., Joplin, Mo.
Treasurer..... Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

THE TRUTH ABOUT RACE

(*Continued from Page* 34)

child who was reciting the Commandments in one of our Children's Day programs. He began, "Thou shalt not take the name of the Lord thy God in vain . . ." He could not remember the words which followed, so he repeated the first clause again, and then again. Finally, he took a very deep breath and shouted, "Thou shalt not take the name of the Lord thy God in vain FOR HE WON'T STAND FOR IT, THAT'S ALL!" Let us who know that He is no respecter of persons remember that He won't stand for our defying of His will.

Simply stated, the message of the vision to Peter and to us is that God is no respecter of persons. His hands are strong and sure, and safe and loving enough for Jew and Gentile, for us and others.

"Everyone welcome,
even whites."

THE TEENS

(*Continued from Page* 44)

Henderson, N. C., we have evangelistic work and pay the salary of an instructor in religious education.

Henderson, N. C., is best known because of Jubilee Hospital. It has a bed capacity of 37. During this year a new hospital building will be erected.

THE TEEN TATTLER MOTEL →
2 Mi. after Next Exit

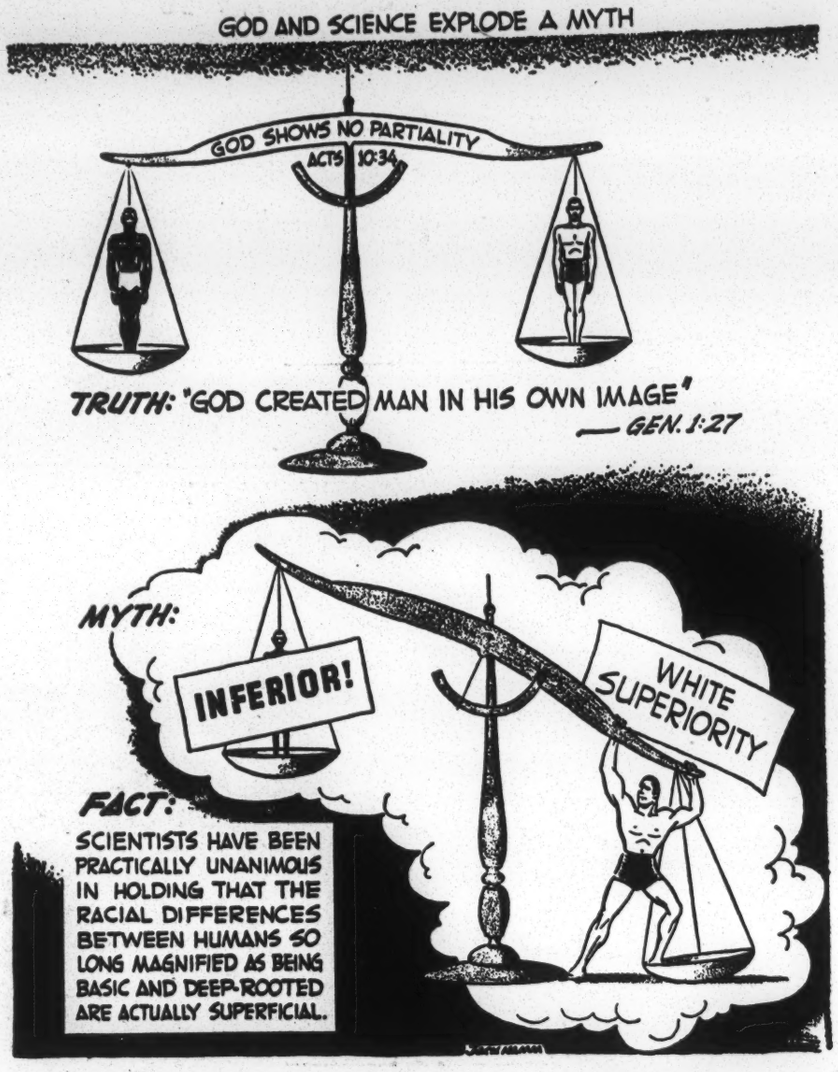
Stopping off at the "Teen Tattler Motel" tells us that four new societies have signed the register. How glad we are to see them and they too must join us on our next day's journey!

The Laura McArthur Guild of First Church, Rock Island, Ill. President, Kathy Glaney, and sponsors, Mrs. Kistler and Mrs. Ellrechter.

The Teen-Age Society of the Oil City, Pa., Church; Mrs. Ralph Schwabenbauer, sponsor.

Covington Teen-Age Missionary Circle (boys and girls). President, Miss Margaret Noble; sponsor, Mrs. Cressy J. Hunt.

The Akron Goodyear Heights Teen Society. Mrs. Leon Sanders is the sponsor.


GOD AND SCIENCE EXPLODE A MYTH
GOD SHOWS NO PARTIALITY
ACTS 10:34
TRUTH: "GOD CREATED MAN IN HIS OWN IMAGE"
— GEN. 1:27
MYTH:
INFERIOR!
WHITE SUPERIORITY
FACT:
SCIENTISTS HAVE BEEN PRACTICALLY UNANIMOUS IN HOLDING THAT THE RACIAL DIFFERENCES BETWEEN HUMANS SO LONG MAGNIFIED AS BEING BASIC AND DEEP-ROOTED ARE ACTUALLY SUPERFICIAL.

Religious Drawings, Inc.

CHRIST IS STILL CRUCIFIED

I seemed to climb a steep, ascending track
While just behind me labored one whose patient face was black.
I pitied him—but hour by hour he gained upon the path
Until he stood beside me—stood upright. I turned in wrath—
"What right have you to stand beside me here
For I am white and you are black"—then paused struck dumb with fear,
For, lo! the black man was not there but Christ stood in his place
And, oh, the pain, the pain on that dear face!
I bowed my head and in contrition cried:
"Lo, after nineteen hundred years, Christ still is crucified!"

Author Unknown